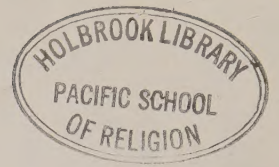
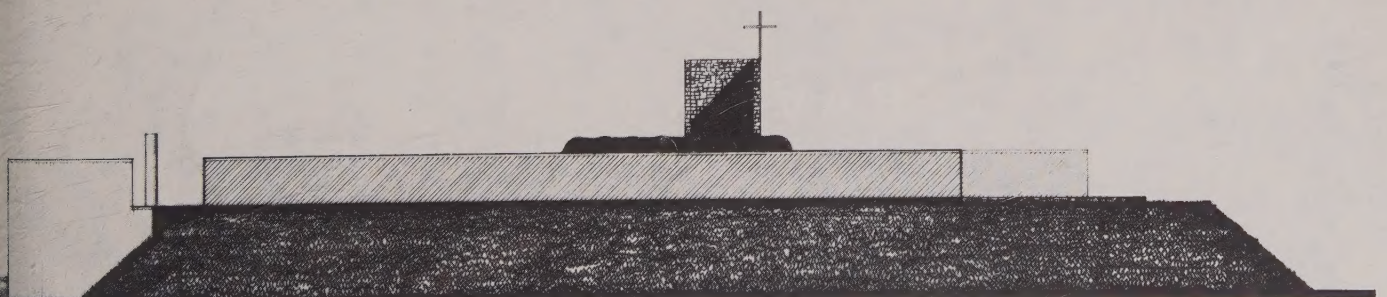
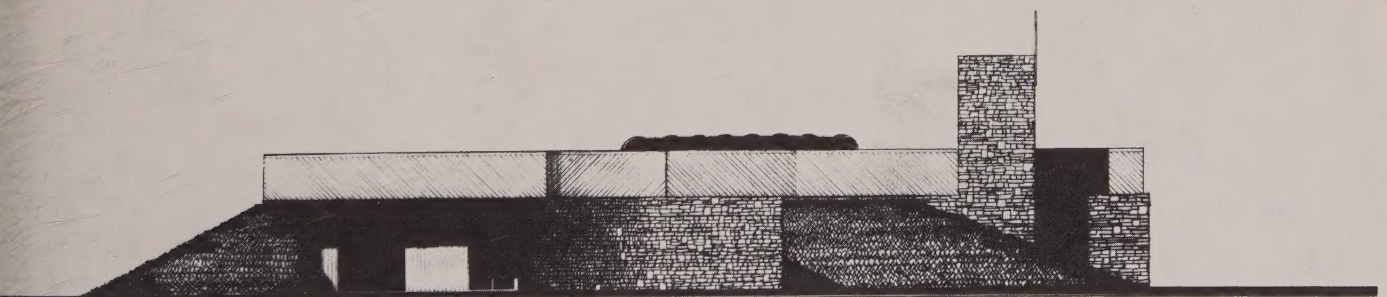
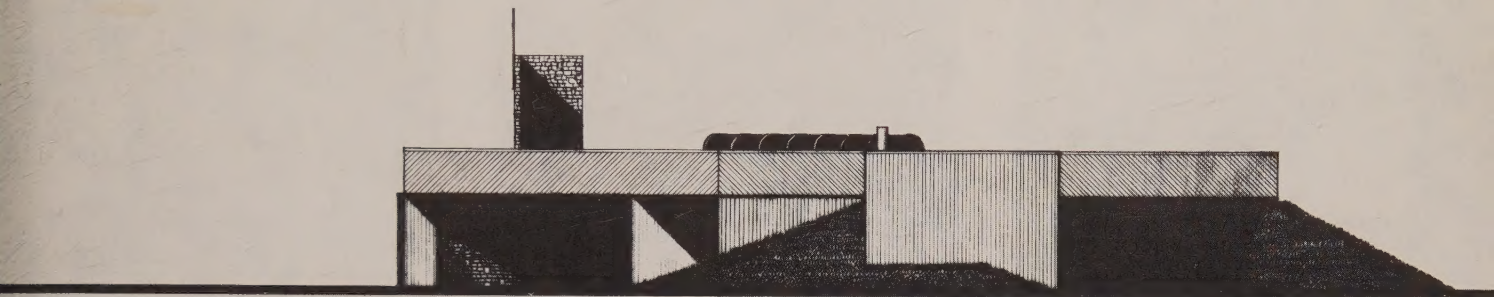


# FAITH & FORM



JOURNAL OF THE GUILD FOR RELIGIOUS ARCHITECTURE / AFFILIATE OF THE AMERICAN INSTITUTE OF ARCHITECTS / VOL. X, FALL 1977/ISSN 0014-7001







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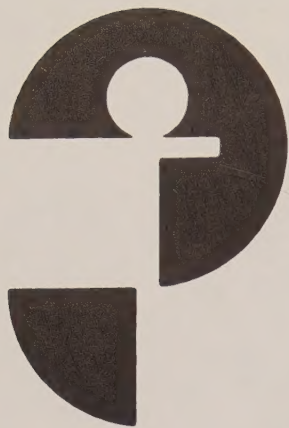
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## Merger of ASCA, COCPA and GRA

The 1977 National Interfaith Conference on Religion and Architecture held recently in Milwaukee, Wis. was the scene of a merger of the American Society for Church Architecture, the Commission on Church Planning and Architecture and the Guild for Religious Architecture. Culminating a year's exploration of goals and purposes, a coordinating committee as well as task forces recommended to the organizational boards that a merger of the three organizations would provide a broader based organization that could more effectively serve the professional and religious communities.

Following approval by the memberships of the three organizations, officers and board of directors for the new organization were elected. The interim name for the organization is: Society for Religious Arts and Architecture, to be inaugurated on January 1, 1978. It is anticipated that the central office will remain at 1777 Church St., N.W., Washington, D. C. 20036.

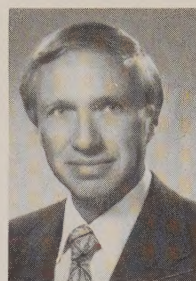
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The merger brings together some 600 members of the three groups who share a common concern for the design, financing, construction, operation or maintenance of religious facilities. Interfaith in structure and philosophy, the new society will provide a forum for dialogue, will conduct workshops and seminars, and will offer advisory services.

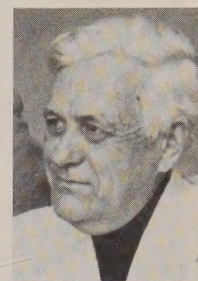
John G. Pecsok, AIA  
President, GRA

The 1977 National Interfaith Conference on Religion and Architecture convened at the Pfister Hotel in Milwaukee, July 5-7. The theme of the conference: "Ministry of Peoples and Buildings" was meaningfully expressed by the conference speakers, and the city of Milwaukee served as an ideal example of a typical, prosperous, midwest city with changing religious needs.

Religious needs as well as religious art and architectural leaders' programs sometimes need changing. Milwaukee will probably be best remembered for this change. Unselfishly,



John G. Pecsok, AIA



Rolland H. Sheafor

each of the three religious architectural groups voted to become united as a single organization. It was unanimously approved by all present at the meetings of each of the influential organizations: Commission on Church Planning and Architecture, American Society for Church Architecture and our own Guild for Religious Architecture.

One might ask why the Guild leaders would approve dissolving our organization with its thirty-seven years of leadership toward the betterment of religious art and architecture to join others in forming a single, unified organization. I am sure members of COCPA and ASCA were also concerned with the merits of their organizations' dissolution too.

Religious architectural needs of people have changed since 1940 when the GRA was founded. Architects skilled in creating religious edifices today realize the need to become more involved with the concepts of Protestant, Catholic and Jewish liturgical leaders. Denominational experts appreciate the need for input from artists and architects. Thus, one organization can best serve all instead of each group going its separate way.

Although the Guild for Religious Architecture will no longer exist, effective January 1, 1978, many of our concepts will not only continue but will be strengthened. FAITH & FORM will continue to be published; the Executive Director's office will remain as well as our interfaith structure. The Guild slide collection on contemporary religious architecture and art will be a continuing service as well as the architectural competition and other GRA projects.

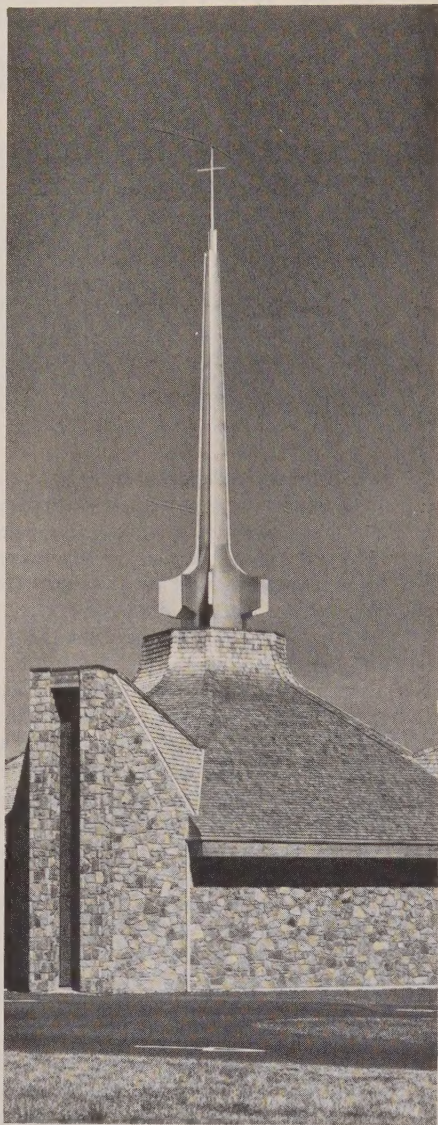
The Milwaukee Conference revealed the changing religious needs of the community — and will be remembered as the conference where the religious art and architectural leadership groups united to serve that community better.

Rolland H. Sheafor, President  
American Society for Church  
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The purpose of ASCA has been to provide a vehicle whereby those who are concerned with design, construction, financing, operation and maintenance of church or church-related structures may cooperate in achieving

Cont. p. 25





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# PROJECT OF SPECIAL INTEREST

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Architects: Peter Schenk,  
with Wolfgang Henning  
and Johannes Neumann

St. Michael's Church constitutes the New Catholic Center for the western part of Schwäbisch Gmünd, Germany. Its auditorium seats 500 and the church includes a baptistry and small chapel as well as a meeting room for 200 and adjoining classrooms for youth groups. The site is a dominating position on a slope, where St. Michael's becomes visible from afar in the lovely scenery of the Rems Valley.

Discussion over the church building and the purpose of the space was divided. It ranged from consideration of an all-purpose room which could also be used for church services to a specifically designed worship area. However, the architect's purpose was clearly defined: to create a space where congregants could celebrate the holy mass—or find peace in private prayer and contemplation. The primary consideration was a spatial structure befitting the spiritual function—the liturgy.

The steps at the bottom of the hill lead in a great moving line to the entrance of the church—a symbolic prelude to the service. The minister performs the mass facing the congregation. The interior space under a spanned roof is developed into four main areas: nave, choir and organ, baptistry and chapel. Direct light through the skylights is changed to indirect lighting by wooden screens.

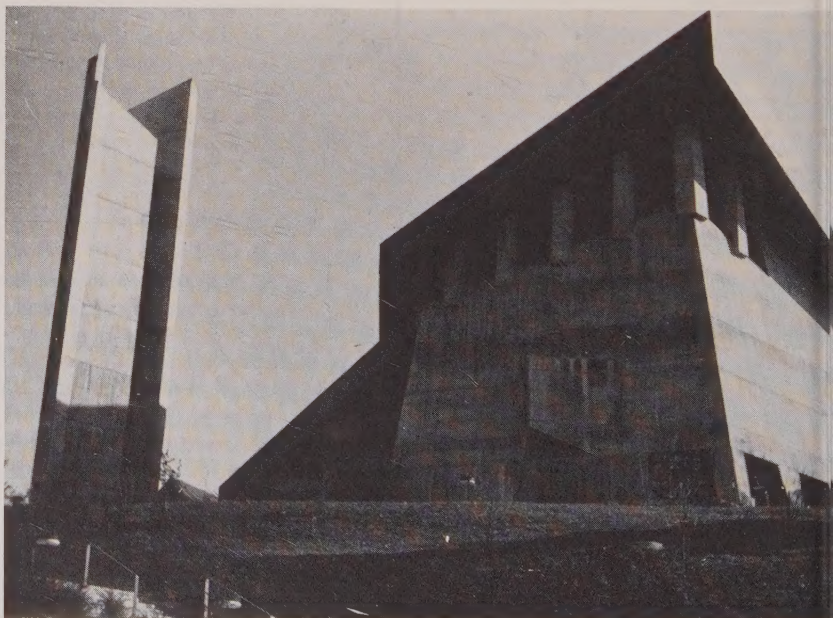


Only the liturgical area receives direct lighting from the southwest.

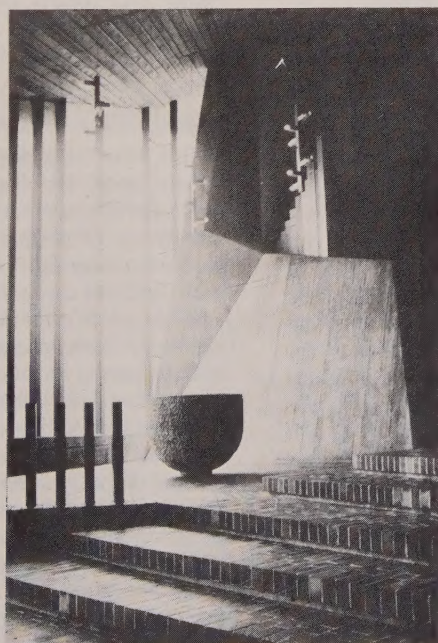
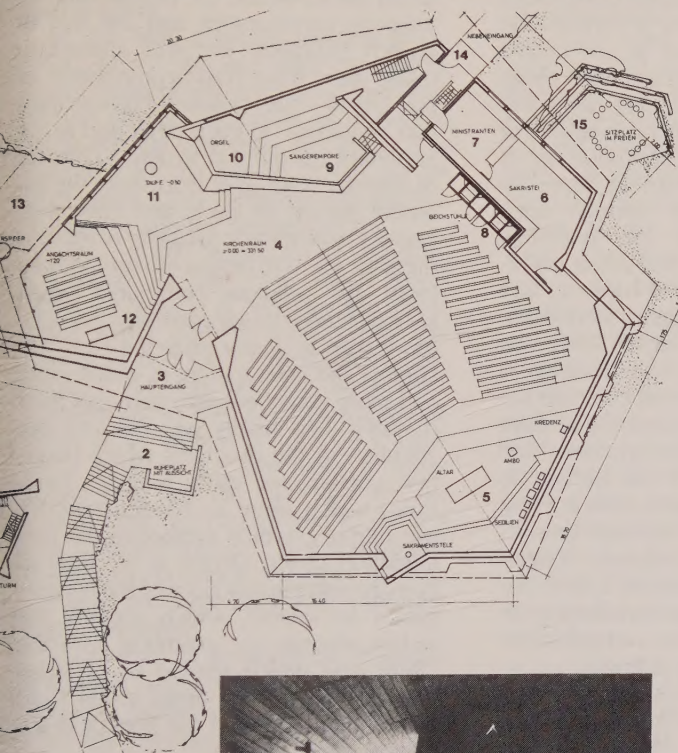
Entrance, baptistry and chapel are connected with each other by a stair system. The chapel which opens toward a small courtyard is suitable for personal meditation as well as for youth services. A great storefront wall forms the spatial enclosure to the outside for the baptistry and chapel. In the baptistry area, white and gray glass make it opaque; in the chapel heavy clear glass leaves the view open into the courtyard.

All the liturgical objects—altar, sidealtar, ambo, place for the sacraments—are of simple but strong design. The steep slope of the building site permitted the inclusion of an assembly room and a youth meeting room with appropriate facilities.

The architect Peter Schenk has said that it was his intent to create an interior space whose exterior would be of appropriate significance.

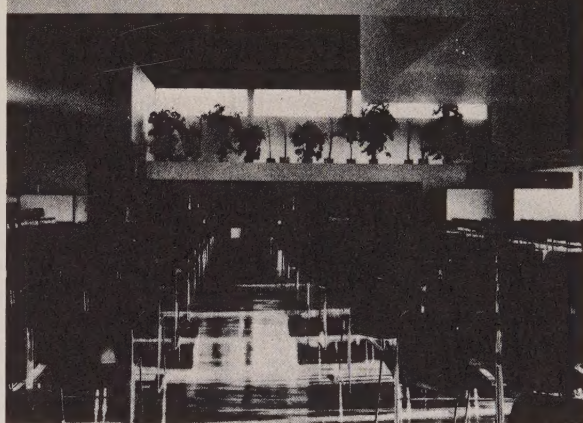
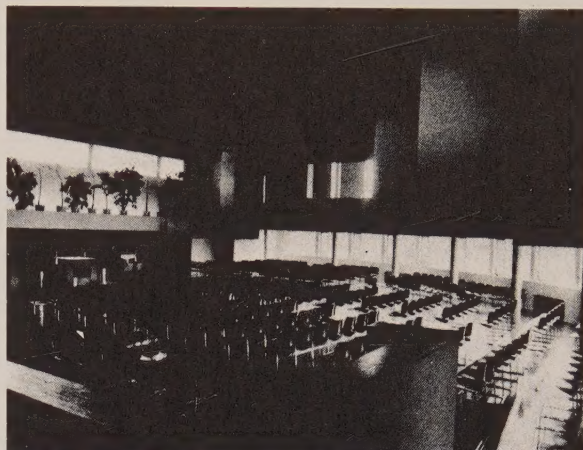




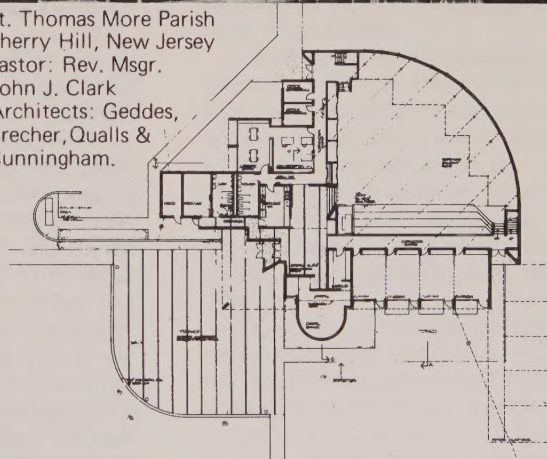


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# THE RELIGIOUS COMMUNITY IN THE CITY: THE MINISTRY OF PEOPLES AND BUILDINGS\*

by  
Dr. Ezra Earl Jones  
United Methodist Church  
Dayton, Oh.



The theme for our thinking these next few days is "The Religious Community in the City: The Ministry of Peoples and Buildings." This is not a specialized topic of interest only to a limited group of people. It is the concern of clergy and congregational lay leaders generally; of leaders in government and business; of professionals who relate at times to religious communities through such fields as engineering, city planning, demography, ecology, real estate, architecture, construction and banking; and other community residents who make their contribution as artists, craftsmen and craftsmen and preservationists.

We have come from all over the nation to this major American city to share our insights, to explore problems and possibilities. What is it that we can do here that will enable us to look anew at religious communities in cities, to think about the interaction between a congregation and its environment, and to understand how buildings contribute to or detract from the ministry carried out by congregations in urban settings?

We are a diverse and heterogeneous group—architects and designers, clergy and lay people, artists and craftspeople, students and old-timers. But we have some important characteristics in common. We are people who care about people, who have an interest (whether professional or personal) in religious institutions, and people who live in, work in or in some way participate in city life. Further, I think it is appropriate to assume that we are not neophytes. We are knowledgeable about cities and the dynamics of urban life, about religious congregations through which people minister and are ministered unto, and about buildings designed for religious purposes. We do not need a short course on any of these component areas.

What we can do, hopefully, is to pull back from our routine involvement with cities, congregations and buildings to

look afresh at the distinctiveness of the urban environment, the primary task of religious communities and the role of church buildings. We will attempt to relate these three basic components of our theme—city, religious communities and buildings—to each other and to the important but difficult to define concept of ministry. Our goal is to show the essential nature of each and how they interact *systemically* to hinder or expand ministry. We will begin with our primary focus—the religious community—seek to understand its task and role in society, move then to characterize the city—the context and environment in which more and more churches today carry out their ministry—and finally we will turn our attention to the structures which house our worship and other religious functions, which serve as headquarters for our ministry, which symbolize the participation of the Divine in the lives of humans and the functions of the congregation in society, which support our feeble attempts to commune with the Deity, and which remind us of those eternally significant times when God acted miraculously in our lives or in the lives of those we love.

## THE RELIGIOUS COMMUNITY

First, the religious community, the congregation, the church—we will use these terms interchangeably to refer to any group of people of whatever religion who assemble periodically to celebrate and act upon their common faith.

Who am I? Why am I here? Who put me here? From where did I come? What will happen to me after I die? What is the purpose of life? What do I want to do with my life? What kind of person do I want to be? What is enduring in this world? What is the meaning of this existence that I did not create for myself but cannot escape?

These are the questions of religion. They are questions about our deepest and ultimate concerns. At a point in early life, usually as a child, each per-

\*Edited address delivered at opening session Milwaukee Conference, July 6, 1977.



son asks these questions and continues to ask them until acceptable answers are found. Confronted with things, other people, events, values, acceptable and unacceptable behavior, ordered and unordered processes, and the reality of uneven life situations with regard to suffering, wealth, status and power, each individual develops a personal framework for answering the religious questions. The framework provides the person with a structure, a point of reference for understanding and inter-relating events and processes for dealing with ultimate concerns, and for operating in the world with purpose and hope.

In the city there are myriads of ultimate concerns. For the poor it may be hunger, housing or employment. For the business person it may be closing a deal, making more money or getting a promotion. For the affluent it may be having a good time, finding meaning in life or fear of death.

By the time a person reaches adulthood, he or she will have developed (consciously or unconsciously) a religion on the basis of which he or she deals with ultimate concerns. As long as it is adequate for the person, it will not be changed. If it fails, conversion to another religion or another god may occur.

Most people work out a religious framework for their lives that is based upon the religion of their parents. Many never waver from it. Some accept the family religion for a time but later construct a different one for themselves. Many of us do this. I would wager that many of us withdrew from the church for a time in our late teens or early twenties to test the Faith that we received from our parents and to see if it was sufficient for us. It is a normal and desirable occurrence. Most people who do withdraw come back with a stronger faith than before.

Some may try to ignore the religious questions, particularly if a conscious religious framework is not available from the parents, live for the moment and order their lives on the basis of their own cumulative experience of the world. But this too is a religion in that it is an attempt to operate in a framework which makes sense of life and which provides a way to deal with ultimate concerns.

In each generation people receive the faith of their ancestors, develop it for their time, share it with others and pass it on to succeeding generations. In the daily routines of work, school, recreation, travel, relaxation and sundry activities, the believers witness to their faith, exemplify the values which emanate from it and lobby for, support and participate in activities which promote righteousness, justice and equality of opportunity for all people to find meaning and fulfillment of life.

As the faithful go about their lives in the assurance that life is meaningful and

that they have a contribution to make to the world there are times when they go aside into the church building. Some go weekly out of habit or to relate to people; others to find emotional release or to be stimulated intellectually. Some go occasionally for any one or more of many reasons. Some go as the cares and stresses of life lead to weakness or emotional upset. A crisis may issue in the inability to operate effectively. Life becomes fractured and purposeless. Whatever the reason, at these times the believers turn to the religious fellowship, the community of the redeemed, where they can express their dependence upon and receive new meaning and strength from the One who is absolutely dependable—their God.

They incorporate the God upon which they are dependent into their own inner beings in order to move back into society as new beings. As they have "regressed" or moved into the church temporarily, they have been strengthened, rehabilitated, trained and charged so that they may now not only find meaning in life, but give meaning to life in whatever societal involvements they may participate. Periodically they return to the church. The process of oscillation from society to the church and back to the world continues. Perhaps that is the reason we have churches—to receive people who have not found a dependable God and relate them to our God; to receive people whose faith has grown weak and witness to them that God has not forsaken them; to receive people who have lost all faith in goodness and for whom life offers no hope and relate them to the ground of their being; and to receive people like some of us who attend church regularly, even people who are leaders in the church, but who return each time in the hope God will re-find us.

#### THE URBAN CONTEXT

A religious institution offers and interprets its faith in a specific time and place. It relates the needs of its members and those of its community to God as it knows what they are, understands them and plans its program accordingly. The primary task of a religious institution varies by community—by the needs, customs and culture of the people who live there. And cultures do vary. Life is not the same for the peasant in New Delhi and the jetsetter in London; for the sharecropper in Alabama and the movie star in Hollywood; for the factory worker in Detroit and the eskimo trapper in Anchorage. The basic meaning system or faith of the group is the same, but the society "sets the agenda." The congregation structures itself appropriately to relate that agenda to the revelation and judgment of God.

Our concern is the city. What is distinctive about life in the city? As recently

as a generation ago, some church leaders and policy makers outside the church did not understand the scope of the structural and cultural change that was occurring in American life issuing in fundamental differences between rural and urban communities. One of the foremost church planners in the 1930's maintained that a city church is a rural church transplanted to the city. As many of his contemporaries, he did not recognize the extent and nature of the urban revolution. Perhaps some of that confusion still exists.

To a large degree America in this century has moved from a rural agrarian society to a complex urban one. The transition is not complete as rural communities, largely untouched by urbanization, continue to exist and many urban communities have some rural characteristics. There are even some limited neighborhoods in American cities that are more like rural communities than urban ones.

It is possible, however, and perhaps helpful to distinguish the two milieus in a general way—to classify them according to typical features—with the recognition that no person or community fits neatly into either category.

Let's look briefly at some of the differences: Rural society, on the one hand, is organic. The parts of life fit together. Family networks are particularly strong. The extended family lives close enough together to be mutually supportive. All members participate according to roles in similar activities.

Urban society, on the other hand, is complex. In the city life is differentiated—sometimes fragmented. Urbanites relate to other people in specific relationships. They work with certain people, live in a neighborhood with others, socialize with a different group and participate in civic organizations with people who do not know them in the other relationships.

Social space is differentiated in the urban area. People live in one community, work in another and play in still another. People living on the same street in the city may not know one another and have little in common. The occupational, income and educational level of the people in the neighborhood may be similar, but culturally they are very different.

The number of people and density of population is an important variable in the two societies. In the rural community there may not be enough people to support a wide range of opportunities and services. People complain of boredom and of having "nothing to do." People have contact with fewer people, although they may develop more close relationships. In urban society there is "critical mass"—enough people—for almost any activity. Specialization is possible. Few general practitioners of



medicine are found in the city; few specialists are found in the rural area. In the country there may be one general store. In the city there are bakery shops, candy stores and boutiques which sell only dresses, ties or umbrellas. In the organic rural society friends and acquaintances see and relate to each other often. In urban society anonymity prevails.

Rural people are aware of their past and recognize that the present is rooted in their history. The past is indeed the present as it is continually recalled and retold. Urban residents, on the other hand, sometimes have little sense of relationship to the past. They may be removed from family and the early years of life are remembered as a distant existence.

Of most importance to us is the role of the church in the two cultures. In an organic rural society the church is the sanctifier of the whole of life. Relationships in the church are the same as relationships in other areas of life and no part of existence is thought to be outside the purview of God. In the complex society of the city, the church is one institution among others. Since the church is not related to the other spheres of people's lives, it has difficulty understanding their needs and ministering to them directly. There is pressure on the church to claim only one part of a person, the religious dimension, and to allow other institutions to set their own norms and values for the person in those relationships.<sup>1</sup>

The church in urban America is faced with a difficult task. It cannot return to the organic solidarities of an earlier era and it dare not succumb to the demands that it specialize and claim responsibility for only one dimension of its members' lives. In some way the church has to try to evoke the response of the whole person in a situation where it is difficult for the whole person to commit himself or herself fully.

#### THE CHURCH'S SPECIAL CONCERN IN THE CITY

American cities and metropolitan areas are becoming increasingly segregated by class and race as the middle class continues its movement to suburbia, exurbia and smaller towns and cities. As they leave the older residential communities, which for the most part are deteriorating, the middle class is replaced by racial/ethnic groups who have less material wealth and power. They are caught up in the urban decay and social disorganization and are powerless to escape. The upper classes may remain in the city too, but in well-guarded, spacious residential sections or luxury high-rise apartment buildings.

The segregation between rich and poor increases.

With regard to the dependency needs of people, neither group has a monopoly. The rich and poor, white, red, yellow, brown and black—all have concerns and needs which they are not capable of solving within themselves. The important point for the church to understand, however, is the differential opportunity which exists for having the needs met. The higher a person's position in the hierarchy of needs, the more options he or she has for dealing with them.

Of course both groups have access to the church. But due to the limitation of other options, the poor are more dependent upon it. Failure of the urban church to recognize this special concern—which is really a special opportunity—is to avoid the demands of its primary task.

All of life is the church's concern. The task of the church in the city is to enable people to find direction and meaning for the whole of their lives, to provide a value system for their diverse relationships in society and to relate them to God who alone is able to provide strength for the task.

At present there is a pseudo-dichotomy and tension in the Church between those who emphasize personal salvation and those who stress the church's responsibility for social involvement. The arguments on both sides are superfluous and without substance. Neither concern is significant except as it is related symbiotically with the other.

The critical concern for the church today is whether in urban society it will allow its constituents to escape from the world and remain in a state of dependency on the church, which has the effect of removing the church from involvement in the world; whether it will identify the church and the world so closely that members are expected to work out their own salvation by doing "good works" in the world; or whether it will receive people in their brokenness and return them to the world as reconstituted beings who can function in diversity and enable the same for their neighbors.

#### BUILDINGS

When people of like faith come together to form a religious community in their neighborhood in order to celebrate and practice their religion, to support one another and to extend their faith or the fruits of their faith with others, they form a voluntary social institution. The congregation that is formed is more than the sum of the individuals who participate in it. It is more than a mere collection of people. The congregation has an identity of its own. Although the individuals participate in and shape that identity, the congregation has its own distinctive attributes and existence. It

will likely have its own schedule of activities; bank account; purpose, goals and strategies for attaining those goals; patterns of relationships among members and between members and non-members; style of operation and management, and so forth. It establishes its own customs, norms and values. The congregation also begins to develop what is perhaps its most important characteristic as a social institution—its image.

Image is what and how the larger community (both consciously and subconsciously) thinks about the congregation. It is not the sum total of how all people in the community think about all religious institutions. It is the pervasive feeling in the outside community about this particular religious group. It is not the view of the insider—that is identity. It is the view of the outsider. A religious community's image is one of—if not the most important asset or liability that it has. It is an asset if the image is broadly held, positive, true to the reality of what the church offers to the community, and the reality underlying it is needed by the community. The image is a liability if it is essentially nonexistent because few people know about the congregation to have an opinion, if a significant number of outsiders have negative feelings toward it, if there is a discrepancy between the image of outsiders, the self-identity of insiders and the reality of what actually takes place in the institution, or if the perception of what this congregation offers to the community is very different from what is generally believed this community needs at this time.

To summarize, there is the religious institution as it really is, the members' self-perception of what it is, and the total community's image of the nature of the institution. When these three perceptions are significantly incongruent, the congregation is in trouble.

All that a church does—corporately and through individual efforts—contributes to the congregation's image in its environment. The program, the level of activity, media coverage, the way it advertises itself and its programs all participate in the formation of the church's image. I would argue, however, that the most important single factor in a church's image, at least initially, is the building which houses or headquarters it. The building is the most tangible attribute, the most readily observable, and in many cases is the aspect of the church that new residents in the community first encounter. A congregation's building is often the means by which the congregation makes its important first impression. If I tell you that I am a member of Central Church in Milwaukee, your first reaction or thought is likely to be "Do I know where that church building

1. Stackhouse, Max L., *Ethics and the Urban Ethos* (Boston: Beacon Press, 1972) and unpublished papers.



is located? Oh yes, it is the one west of downtown on Wisconsin Avenue." It does not matter that most of the people who are members of that church live in other communities. The congregation is identified with and by its building.

The building which houses a church may be a positive factor in the congregation's life or a negative one—or some of both. On the positive side, the building: provides shelter from the elements for some church activities; makes the congregation visible in the community; provides stability for the congregation and the community; displays the permanence of the institution in the community; is an instrument to coalesce and draw together a scattered group of congregational members; provides a locus or place to which the congregation may invite others; provides a place or space in the community where people can draw aside for meditation and prayer; symbolizes the purpose and function of the church in the community; symbolizes the corporate life of the congregation, and the presence of the Divine in our midst; and helps people to remember important events in their lives—baptisms, marriages, funerals, etc. Wow—what a responsibility for the people charged with planning and construction of church buildings.

A building may also be a negative factor for a congregation. The building may turn a congregation from its primary task of receiving people, relating them to God, and developing them to live life in the world to become no more than a debt-paying society. At the very least, it may divert a significant amount of energy from ministry to maintenance. In some cases the building offers to members an opportunity to escape from ministry in the community by allowing them to substitute working at the church or on the church for church work. Further, it is not unusual for a congregation to treat the bricks and mortar as holy within themselves—in which case the congregation exists for the building rather than the building for the ministry of the congregation.

There is no doubt that every church needs a place where members gather, from which they scatter to minister and serve, and to which they may call others. A congregation, just as a person, needs a home, a place to go out from and to which it can return. Freely translated, that means a congregation needs a building of some type. There is no such thing as a church without walls. There have been a number of congregations started over the last decade or so with that intention, but those experiments can in no sense be termed successful. Most of those congregations went out of existence within a few years of their beginning, and those which remain merely use someone else's walls instead

of their own. Most of those congregations never understood the value of buildings—they only saw the dangers.

What we must see, however, is that no religious institution has the right building or can construct the right building until it is clear about its primary task, the nature of its corporate life and work and operation. I would point out further that no church should have a building until it has considered not having a building. I have already stated my belief that all churches need buildings of some type. I am merely saying here that it is as we think about the alternative of not having a building that we are led to discover why we must have one. We are then able to construct the right one.

Buildings are tools. They are aids to help a congregation achieve its purpose. But they are more. They participate in the purpose of the congregation, make it possible, make it real, symbolize it, focus it, identify it, and reveal it.

#### THE RELIGIOUS COMMUNITY, THE CITY, AND THE FUTURE

We have been talking about religious communities, cities and buildings. I think we have seen that the fortunes of a religious community, the building which houses it and the larger environment in which it serves are all inter-related. If we ask someone to describe a city, they will invariably talk about its buildings. Similarly, if one is asked to describe a church, the initial description will be of its building.

We should also note that the fortunes and trends affecting one of these entities usually affects the others in a similar way. As we look today at our older American cities and the older sections of the newer cities, we tend to see rapid change, deterioration, social disorganization, governmental neglect and powerlessness. The religious institutions located there show similar signs: membership and attendance decline; financial struggles issuing in decreased programming; congregations which have lost their sense of purpose as they have lost their identity with the community itself; and loss of indigeneity (how do you like that term? It means the people served by the church are no longer the people who inhabit the community).

The buildings which house the religious institutions in inner-urban areas show signs of wear and deterioration; the building design befits a previous era, there is over-concern with protecting the building from abuse; the doors are locked in daylight hours as well as at night to keep the community out; and invariably one has to climb a long flight of stairs to reach the worship center—an increasingly difficult task for the aging congregation. In many cases much of the building stands vacant for most of the week, and oftentimes part of the building may be closed off permanently

—or rented out for other purposes. The situation as I have described it is where we are today. It does not mean that things will get worse before they get better or that things will stay the same. They won't. Efforts are already under way by governmental and religious leaders to renew our cities and our religious institutions, and some of those efforts are already paying rewards. From the perspective of the religious community, whether we are successful in the end will depend upon the success that we have in renewing the city, the religious community and the building which houses it. As long as the power elite of the city escape to the countryside (except for the few who continue to earn a living in the city) as long as inner-urban churches are controlled by people who live in other communities, as long as church buildings serve to keep people out rather than make it attractive for them to come in, the future of the church's ministry is bleak.

We already have enough experience in the city and with religious institutions to know that some things work and other so-called remedies do not work. The air is full of myths about present trends and future possibilities as regards cities, city churches and church buildings. The myths I am talking about are dangerous, not because they are false, but because they are often only partial truths. Many of the myths are based on the assumption that problems can be solved—while in reality we most often merely exchange one problem for another. We trade a problem we can no longer tolerate for one we can.

#### MYTHS

As a way of summarizing my understanding of where the city and the church in the city is moving and where it should move, I would like to list some of the most significant current myths about cities, churches and church buildings and their inter-relatedness. I can only list them here and point out what I believe to be the truths, half truths and non-truths which characterize them. Remember, a myth is simply any commonly held belief which may or may not be true. Generally, there is some truth and some fiction in a myth.

*Myth No. 1—Affluent middle-class people leave the city for the suburbs because they think the city is dying and they want to get away from its social problems.*

It is true that many neighborhoods change rapidly and deteriorate faster because of the self-fulfilling prophecy that people think the neighborhood is dying, they act as though it is dying, and it rapidly declines. But there is more. People who leave the city for the suburb or the open country, or who locate there rather than in the city are also attracted

Cont. p. 20



# 1977 ARCHITECTURAL EXHIBIT— NATIONAL INTERFAITH CONFERENCE ON RELIGION AND ARCHITECTURE, Milwaukee, Wis., July 5-7

## Jury Statement

The 1977 Architectural Exhibit at the Milwaukee Conference was an accurate reflection of current factors influencing building activity and liturgical thinking. The thirty entries submitted by twenty-two architectural offices displayed the great variety of building types now being undertaken by religious institutions: housing, schools, community buildings, renovations and multi-purpose spaces as well as the traditional provisions for worship and education. But in all of these projects there was evidence of a constant need for economy expressed in multi-use of space, realistic construction techniques and design for economical operation. For the first time, the exhibit included projects designed for fuel conservation and for use of alternate fuel sources.

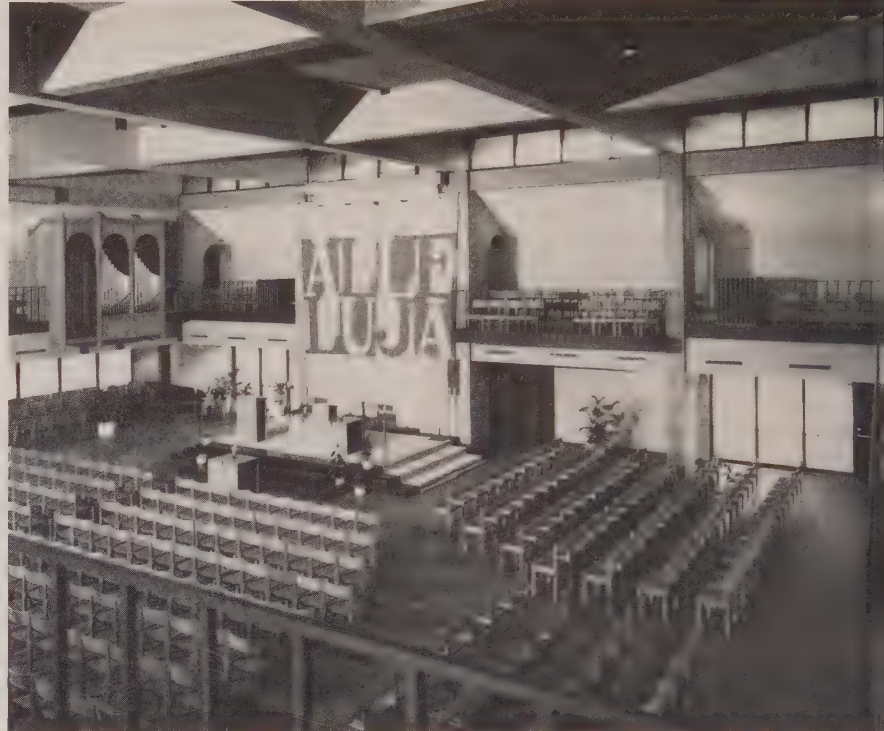
The jury was impressed with several multi-purpose buildings which, like the Knutson Center, were adaptable to both cultic and non-cultic activities without unseemly conflicts.

The trend to renovation or recycling of existing structures may also have economic roots. It was in this area that the jury was most disappointed. The bold approach of the Good Shepherd Community Center was commendable, but most of the renovation projects, especially those involving spaces for worship, seemed to indicate an inability to replace nostalgia with sound theology.

Eldon F. Wood, AIA  
Chairman of Architectural Jury  
Alexandria, VA.

Benjamin Hirsch, AIA  
Atlanta, GA.

The Rev. Sherrill Scales, Jr.  
New York, N.Y.



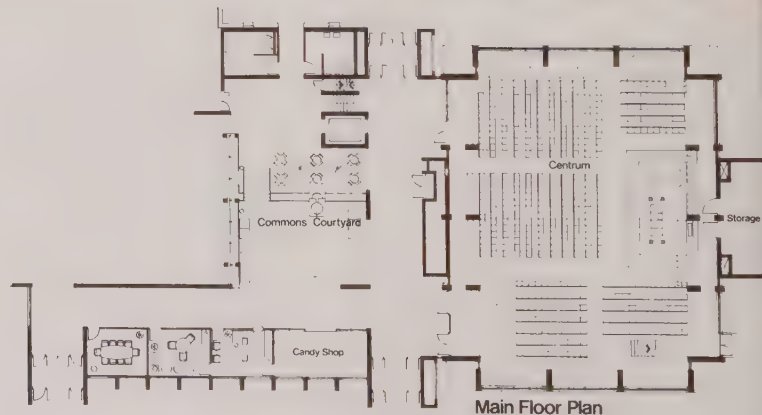
## HONOR AWARD

*Knutson Center,  
Concordia College Centrum & Commons  
Moorhead, Minn.*

Architects: Sövik, Mathre, Sathrum,  
Quanbeck, Northfield, Mn.

Associated Architects: Foss/Engelstad, Foss,  
Moorhead, Mn.

"This is a multi-purpose facility with good  
flow of interior and exterior spaces. It is a  
simple but elegant architectural statement."

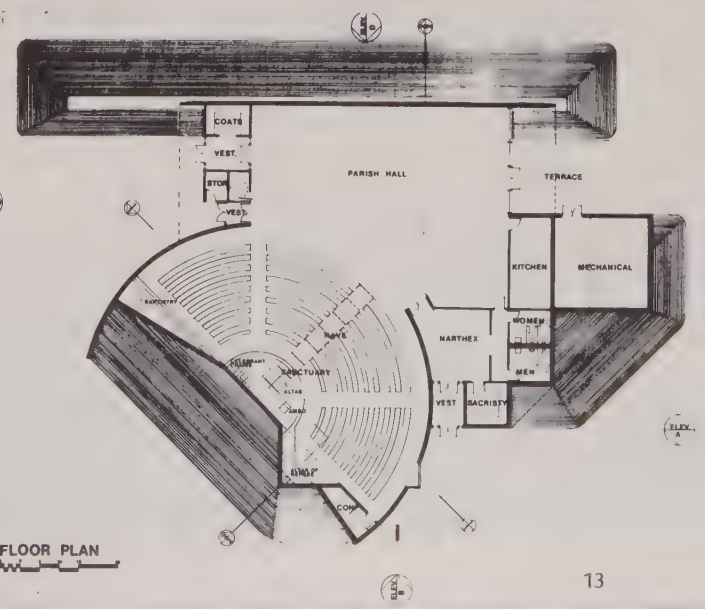
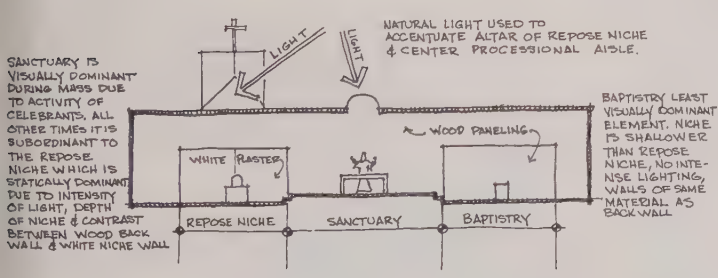
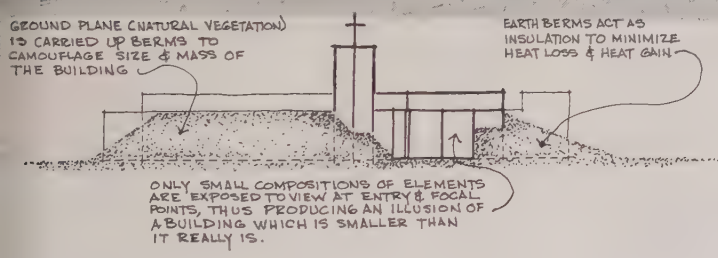






HONOR AWARD  
 Christ the King Roman Catholic Church and  
 Parish Hall, Blakeslee, Pa.

Architects: Riggi & Riggi, Dunmore, Pa.  
 "This project is a creative solution to its site.  
 The architect illustrated the evolutionary  
 process of his design concept very well in  
 his presentation. His concept revealed great  
 concern for energy consumption as expressed  
 in the architectural solution."





# MERIT AWARD

*St. Thomas More Parish Center,  
Cherry Hill, N.J.*

Architects: Geddes, Brecher, Qualls,  
Cunningham, Philadelphia, Pa.

"A very clean-cut architectural solution  
accomplished with a minimum of decora-  
tion. Good multi-purpose building."

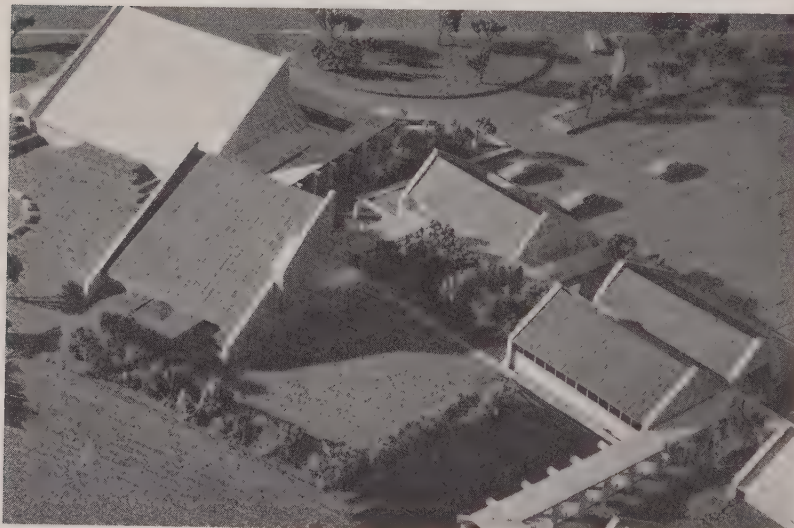
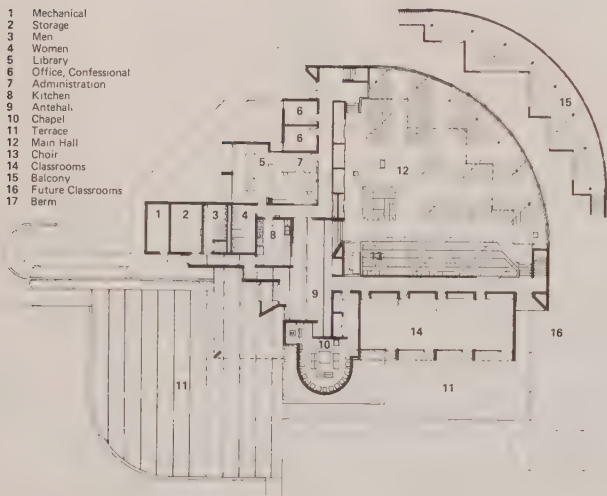
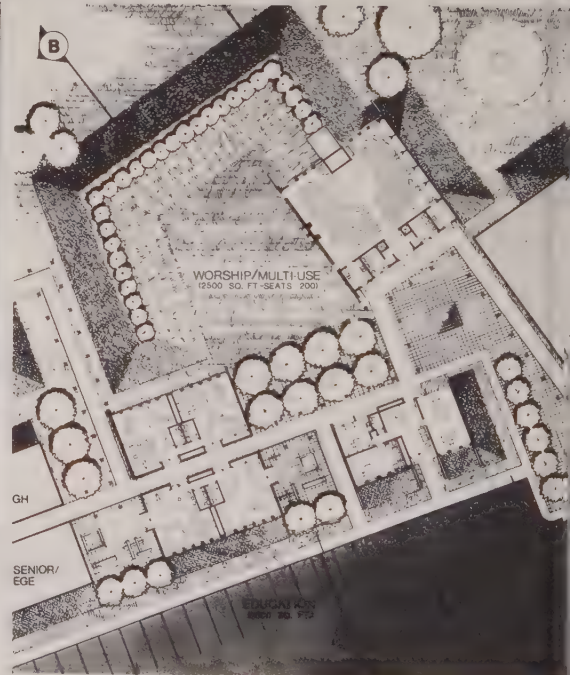


Photo by Koppes

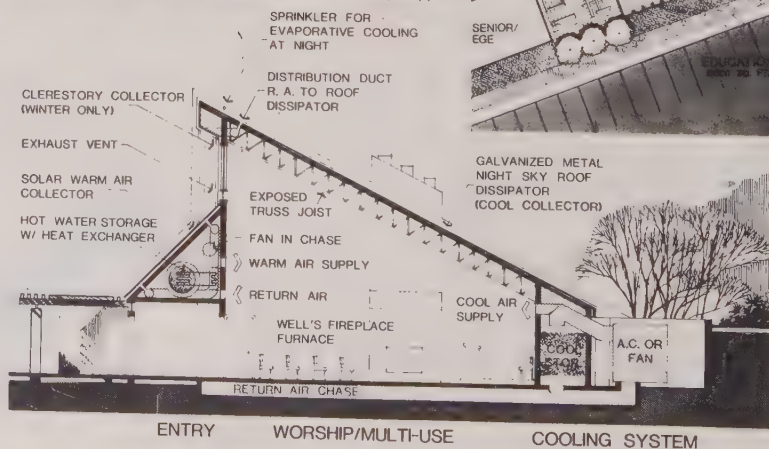


# MERIT AWARD

*Covenant Baptist Church,  
Mesa, Ariz.*

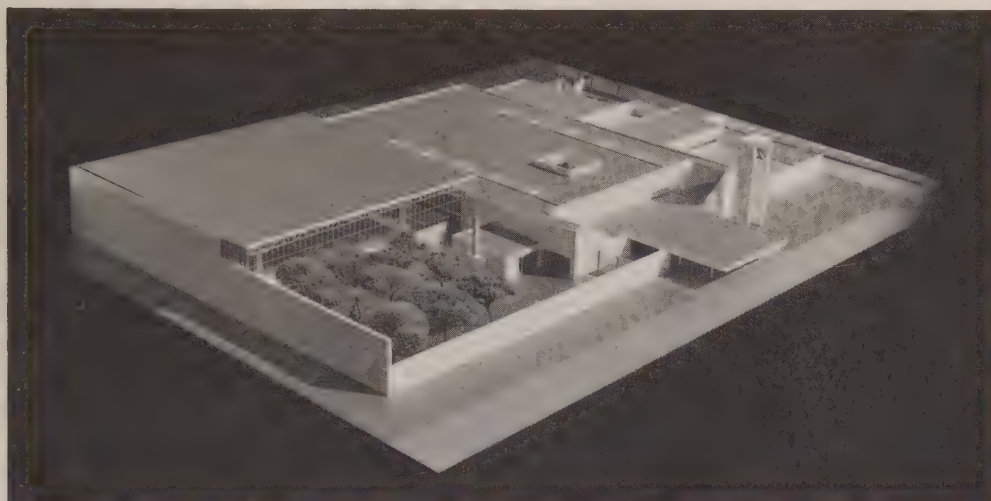
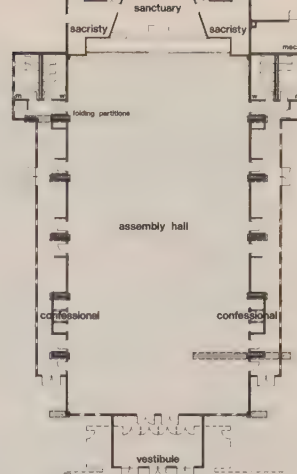
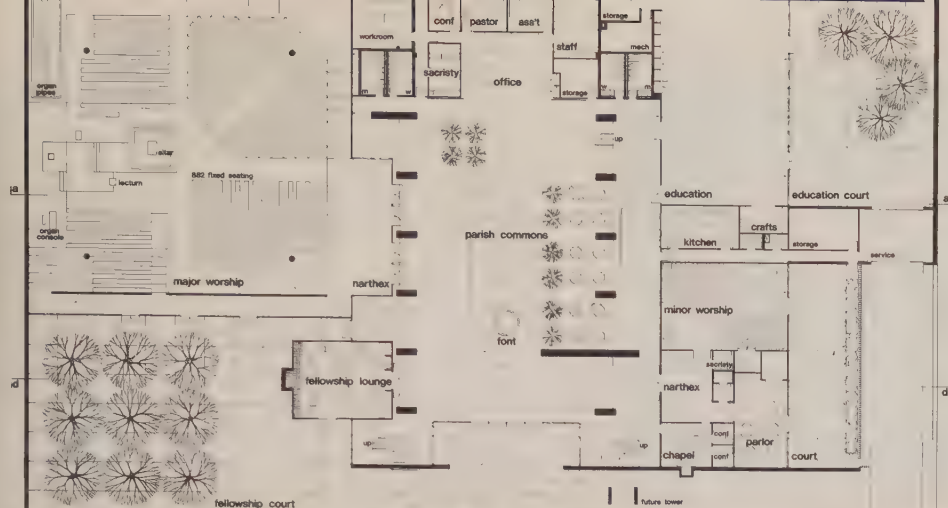
Architects: Architecture and Planning  
Consultants, Tempe, Ariz.

"A commendable attempt to architectural  
expression of a solar energy church."



SCALE 0 5 10





#### MERIT AWARD

*Good Shepherd Community Center,  
Mt. Vernon, Va.*

Architects: Hammel, Green & Abrahamson  
St. Paul, Mn.

Associated Architect: David R. Gallagher,  
Architects Group Practice, Alexandria, Va.

Liturgical Consultant: Frank Kacmarcik

"This is a major renovation project. The relationship of interior spaces, segregated worship and gathering spaces are well defined and complementary to each other. This is a bold approach to renovating an existing structure. The jury shared reservations about the exterior appearance of the building."

#### MERIT AWARD

*Temple Beth El,  
Addition & Renovation,  
Sudbury, Mass.*

Architects: Childs, Bertman, Tseckares &  
Casendino, Boston, Mass.

"This is an outstanding building accomplished with a limited budget, especially noteworthy because renovations pose difficult problems. There is an apparent timidity regarding the design of the worship space. The exterior is a marked improvement over the building as it existed before. The jury felt it a shame that the budget did not allow for greater architectural exploration."



Photos by Gorchev & Gorchev









# THE SECOND TIME AROUND\*

by  
Dr. Martin E. Marty, Hon. GRA  
Associate Editor, *The Christian Century*  
Chicago, Ill.



Back in the days of the church building boom a pastoral friend asked me to dedicate a new mission chapel he had helped erect. All the way from the airport he built me up to expect something that might displace Ronchamp or Vence on Christian soil. The architect had taken advantage of a rocky hillside and disdaining symmetry had come up with a new roofline. The committee, aware of the problem of costs, had used inexpensive materials that contributed to making his a prototype for all future subsidized congregations. The interior appointment was straight from Oberammergau. I would be overwhelmed by the beauty and integrity.

We reached the site, left the car, took our walk around the three accessible sides of the building, and then while we entered it I fished for all the throwaway lines architects gave me to say when asked for an opinion about an unfortunate building. "My, it's large." Or: "The sun surely falls on its facade nicely." My host could see that his building was not making its impact so he drew on ever more hyperbole. Had I ever seen a roofline like that? Well, yes, but I did not speak up about how its neo-chicken coop character was already a cliché. What about the Oberammergau carving? I had to think, but not say "It's all right, but would you want your son's

building married to one?" He gave it all one last try and then touched me on the shoulder, looked me in the eye, smiled an ingratiating smile of mutuality, then laughed—"It didn't come off did it, Marty?"

"It didn't come off." That esthetic judgment covers thousands of buildings grand and modest, older and newer. Yet some of them were near misses, and deserve a second chance, an architectural hand a second time around. Quite often the exteriors of buildings are passable, but the architects and decorators of an earlier time overdid themselves and splashed on decor instead of letting the character of the structure speak for itself. Let the decor "come off" and the building might come on better the second time around. Not for a moment am I suggesting that all old buildings will be improved by being stripped down and redesigned. We are simply betting on averages; a great deal of inherited mediocrity can be transcended, given thoughtful new hands and eyes.

A second reason for re-doing a building has to do with the changing character of worship and the city. Let me give two illustrations. The more obvious has to do with liturgical reconceptions. As every architect of religious buildings knows by now, the Second Vatican Council and its religious forms forced a recasting of every Roman Catholic chancel. The "mass facing the people" is a visible symbol of a revolution in the thought about what goes on in worship, in the experience of worship itself. The long and narrow medieval church with its rood screen separating people from the mystery had its own integrity. Its designers and users knew exactly what they were doing. The problem is that they were expressing the mystery of divine presence in only one form, not necessarily the one that was biblically most appropriate or most expressive of the divine reality in our own age. Remembering that early Christian worship occurred in living rooms or in other circumstances where people faced each other instead of each looking at the back of other people's heads. Designers of the new architecture stress engagement, communication. Thinking of the mystery of the incarnation in the midst

Cont. p. 24

\*Edited transcript of address at closing session, Milwaukee Conference, July 7, 1977.

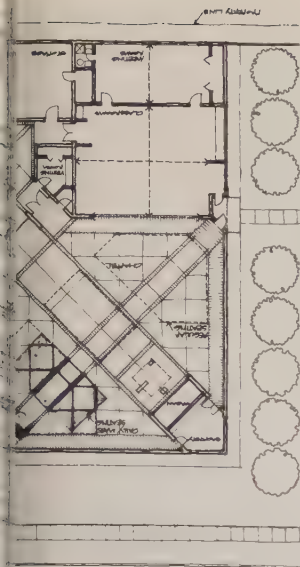
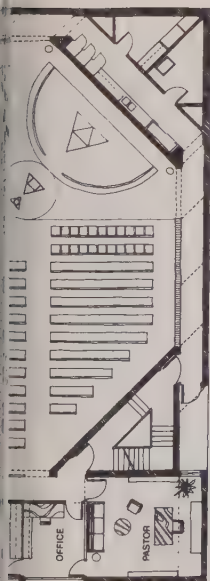


Photo by Lawrence S. Williams, Inc.





1977 ART EXHIBIT—  
NATIONAL INTERFAITH CONFERENCE  
ON RELIGION AND ARCHITECTURE,  
Milwaukee, Wis., July 5-7



Photo by Roy Klumb

1st HONOR AWARD  
"The Holy Family"  
Helen Rumpel  
320 Cadiz Road  
Santa Fe, N.M. 87501



2nd HONOR AWARD  
VESTMENT  
Marjorie Pohlmann  
320 Prospect Ave.  
Minneapolis, Mn. 55419

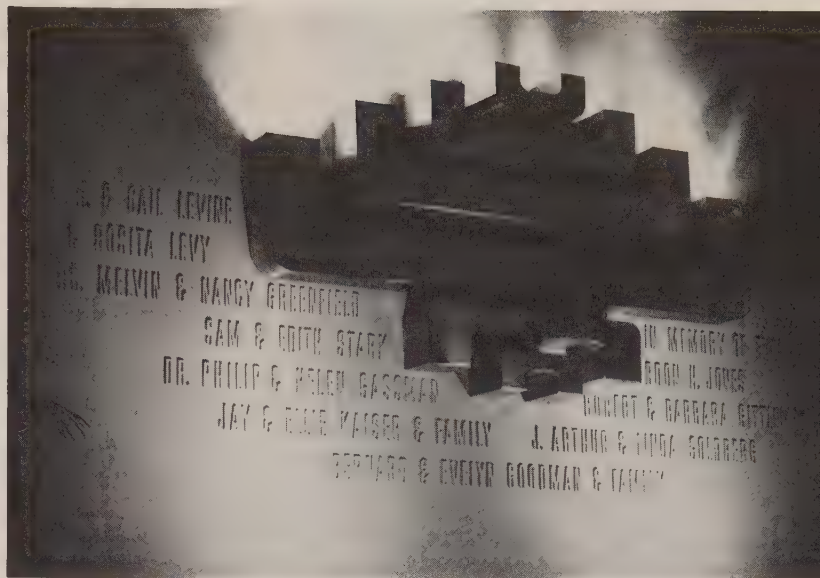


3rd HONOR AWARD  
"Jericho"  
Lydie Egosi  
Main St.  
Sag Harbor, N.Y. 11963





JURY AWARD  
 "Menorah"  
 Dorothy Bosco  
 6350 W. 106th St.  
 Miami, Fla. 33156



JURY AWARD  
 Altar Set  
 Norman Grag  
 248 A Wet Hill Road  
 Nevada City, Cal. 95959

HONORABLE MENTION AWARD  
 St. Francis  
 Monica Hannasch  
 c/o Buttita  
 28 Jones St.  
 New York, N.Y. 10014



JURY AWARD  
 Chausable & Stole  
 Dene Ziemke  
 404 E. Mission  
 Marshall, Mo. 65340

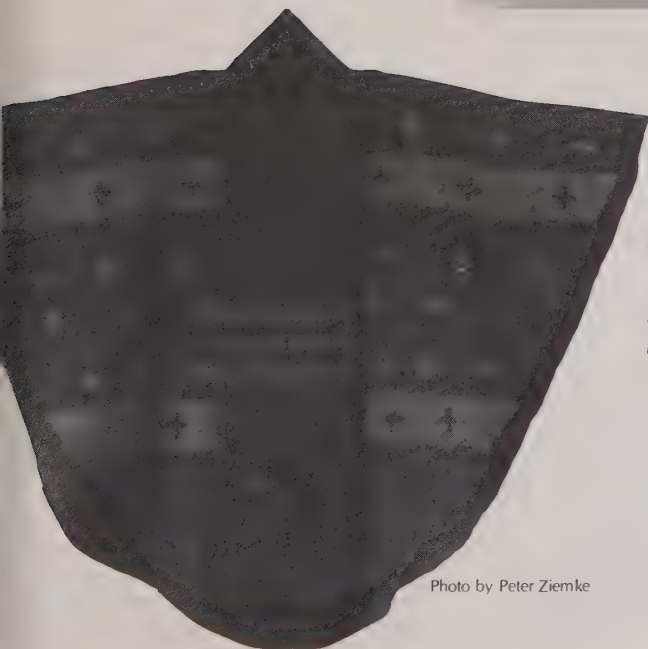


Photo by Peter Ziemke



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**The Religious Community**—Cont. from p. 11

by more open space, less congestion, less environment pollution and the attraction of life styles which they covet and can afford. That last phrase, "life-styles which they covet and can afford" is important. Many people leave the aging city because they are seeking the "good life." Whether they find it, or are more likely to find it outside the city, is another question. The point is, the people who go are by and large the middle class who can afford the search. Those who stay or move into the city are in large part people who cannot afford the luxury of being pioneers, innovators, or connoisseurs of the shiny and new. But because they cannot afford it does not mean that they do not want it too. The point is plain, I think. It is one thing to say, "The 'Haves' move to escape the 'Have-nots.'" It is another thing to say, "The 'Haves' can afford what both 'Haves' and 'Have-nots' would like to have." If we are to solve the problem of urban out-migration, we must understand this distinction.

*Myth No. 2—The red-lining policies of banks and mortgage-lending institutions are primarily responsible for inner city neighborhood deterioration.*

Again it is the story of the self-fulfilling prophecy. When the lending institutions think that a neighborhood is no longer desirable, they require larger downpayments and raise their interest rates which cause the neighborhood to move to less owner-occupied housing, more renter-occupied housing, and increases the demand by lower income families. The mobility rate soars and social disorganization with it. The neighborhood declines. It is scapegoating of the worst kind, however, to blame all community change on financial institutions. Communities change one family at a time, and it is the totality of the individual decisions of the people living in a neighborhood at a particular time which in the final analysis determines the future character of the community.

*Myth No. 3—The massive Federal program of Urban Renewal was a dismal failure.*

That is the myth, and essentially it is correct. We often threw out the good with the bad, needlessly uprooted families, destroyed communities of people dependent upon one another for emotional and psychological support, and wasted our natural resources. We must recognize, however, that the housing stock of some neighborhoods is not worth preserving, that new transportation arteries serving the city (many of which were made possible by urban renewal) were essential to urban revitalization in some cities, that in some cases neighborhoods were already deserted,

and that a new beginning was the only possibility for reclaiming some areas.

*Myth No. 4—Middle class whites in increasing numbers are beginning to come back to the city to live.*

An article in the Wall Street Journal, dated Monday, June 20, 1977 maintains that "The time is ripe for an unprecedented effort to make existing urban buildings an important part of the national housing scene." Governmental and financial institutions are pushing rehabilitation projects in those areas of the city where the housing stock is of such quality that it is economically feasible to restore it. It is expected that this trend will continue over the next several years and that more and more neighborhoods will be rebuilt. On the other hand, we must not become overly optimistic. While areas such as Georgetown in Washington, D.C., the Park Slope section of Brooklyn, Lincoln Park in Chicago and Beacon Hill in Boston have received much publicity, and most cities have similar rehabilitation areas, the number of middle class people choosing to move into these areas is still extremely small when compared to the large numbers moving to outlying areas. The trend in the city is encouraging; it will have a long-term impact on the city, but the primary trend today for the upwardly mobile middle class is still to the suburbs.

*Myth No. 5—New communities and hence new life is to be found in suburban and exurban areas—the city is dying.*

This is a common perception but it is based on the middle-class perspective that lower social class communities are dying because they are older and physical structures are deteriorating. Actually, as mobility occurs in a metropolitan area, new communities result in both the city and the suburbs. We, the middle class, do not recognize it because in the city only the people are new—the buildings are old. In the suburbs both the people and the buildings are new. Inner-city communities are perceived as problems. When governmental, business and religious leaders come to see them as opportunities, the myth that the cities are dying will be dispelled.

There are also some interesting myths abroad today about churches:

*Myth No. 1—If the mixing of social classes can take place in any social institution, it should be the church, since the elimination of class distinctions is an ideal of the religious community.*

The mixing of classes and cultures is done with difficulty in any setting and is not made easier when attempted in a church. It may even be argued and some studies show that it is more difficult there. There are enough notable exceptions in churches, however, to



confirm that the dispossessed and the affluent may be served in the same institution when that ideal is closely pursued.

*Myth No. 2—Stable integrated congregations in the city are possible.*

While most integrated congregations are moving from a predominance of one race to a predominance of another, in neighborhoods which change racially at a very slow pace, it is possible for congregations to maintain an integrated character over a long period of time. It is also possible for congregations purposely and artificially to hold a balance among races in the church membership. But even though inclusiveness is a widely held ideal for the church and for all of society, the trend in the church today is still toward separate congregations for racial, cultural and economic groups. Again, it is so easy for us to substitute our religious ideas for sociological realities and assume they will work because they are good. Rarely does an ostrich effect social change.

*Myth No. 3—The way for a church to survive in the city is to get involved in its community.*

No church will survive very long in a community that it does not serve. On the other hand, when serving the community means solely the institution of good programs, the community involvement will not help the church to survive but will have the very opposite effect.

*Myth No. 4—Poor people generally cannot maintain a fully-programmed self-supporting congregation.*

It is true that many communities of poor people do not maintain their churches on a self-supporting level when the definition of self-support is furnished by the middle class. When the definition of "fully-programmed" and "self-support" is provided by the indigent poor, however, almost all such churches are or can be self-supporting.

Myths about church buildings are also abundant today. Most of you know most of them. I will mention only a few of the major ones:

*Myth No. 1—All new church facilities should consist of multipurpose buildings.*

We have certainly made great strides in church architecture as more and more buildings in recent years have been of the multi-purpose variety. It is my belief that we have not begun to reach the limits of our ability to bring down the cost of church buildings and at the same time conserve building materials. On the other hand, to say that all new buildings should be multi-purpose is to fail to understand that church buildings are planned by committees, that they reflect the desires of and are paid for by even larger numbers of lay people, that types and styles of congregational life vary widely, and hence that multi-purpose

facilities for some congregations are totally inappropriate.

*Myth No. 2—One way to save a dying church in the city is to use the valuable land occupied by the church building to participate in a commercial real estate venture with the congregation occupying a part of a new structure or to turn unused land or facilities into investments, the proceeds of which are to maintain the church when the congregation is no longer able to do so.*

Failures outnumber the successes 20 to 1. The motivation of a congregation in this regard is critical. Commercial or nonprofit real estate ventures intended as a means of extending the ministry of the church will generally succeed. Similar ventures intended to maintain the church's operation or assure its survival invariably fail.

*Myth No. 3—It is inappropriate for new indigenous congregations in inner-urban areas to take over the buildings which formerly housed other congregations.*

There is no rule of thumb on this one. It is neither appropriate or inappropriate in theory. The decision must be based on the adequacy of a particular building for a specific congregation in the context of the congregation's primary task and other available facilities in the neighborhood.

*Myth No. 4—We already have enough church buildings—new buildings are not needed.*

It may be true that there are enough church buildings already in existence, but it is too bad that many of them are in the wrong places, are too old, or they are not adaptable to continued church use today. Where there are new communities, in city or suburbs, we will need new congregations and new buildings to house them.

#### THE MEASURE OF SUCCESS

I should like to conclude with a word about the measure of our success.

In the city the religious community has the primary task of relating the alienation, insecurities and differentiation of people and communities to the loving, healing and centering activity of God. To accomplish this task the church is faced with a broad array of complex and diverse responsibilities. It must 1) understand the nature of religion and the character of the universal search for meaning; 2) be clear about the content and efficacy of its Faith and the nature and purpose of the Church; 3) understand the context in which questions of meaning and ultimate concern are asked; 4) understand and keep in full view at all times its fundamental concern—never allowing means to become ends; 5) recognize the pressure for deviating from the primary task and the criteria for telling whether they have been successful; 6) determine the methodology ap-

propriate for the task—including the use of buildings; and 7) carry out its task effectively and successfully daily.

But how does a church in the urban setting know when it succeeds? When people are allowed to withdraw into the church to get away from the world, the church measures success by the number of people who attend its activities. When participants are allowed to become dependent upon the church in order to find a place of service in the world or allow the church to dominate their social relationships, success is measured by the number of activities taking place in the church's building, the number participating, or the number served.

When the primary task of the church is perceived to be that of accepting people in weakness to return them to the world in strength, success is measured in terms of the quality of the lives that have been renewed. "The test of a religious community is whether the worship of its God enables the worshipper to come to terms with the facts of life, and to seek to establish relationships with people so that the society which results enhances human dignity and does not devalue it. To express this in another way, the value of a congregation, in human terms at least, is not seen by its success in attracting worshippers, or in the number of converts, or the size and beauty of its building, but by assessing whether the presence of the religious institution within a society enables the members of that society (many of whom will not be church goers) to control and govern their lives according to love, peace, justice, righteousness and freedom."<sup>2</sup>

The measurement of success according to these criteria is always difficult and sometimes impossible. But why do religious communities need to be concerned with measuring their success? Some may feel the necessity of doing so because they are not sure of themselves or their primary task. Other churches may need quantitative tests to assuage their guilt for not performing their primary task.

The purpose of the religious institution in the city is to enable "members of society in their role as citizens to engage with the real human needs of their community, by helping them in their role as worshippers to realize their full humanity."<sup>3</sup> If the church is fulfilling this task it will not need to test it. The testimony of church members and non-church members alike will witness that God is at work in the religious community redeeming and renewing lives for the task of imparting meaning to all of life. □

2. Reed, Bruce, "The Task of the Church and the Role of Its Members" (London: The Grubb Institute, 1975), p. 8; a paper based on the Keen Lecture delivered at Chelmsford Cathedral, England, November 1974.

3. *Ibid.*, p. 24.



# RESPONSE TO DR. JONES\*

The Rev. Nicholas Hood  
President Pro Tem  
City Council, Detroit, Mich.



The program for this National Interfaith Conference on Religion and Architecture lists my role as that of responding to the address by Dr. Ezra Earl Jones. In preparing for this, I read two books by Dr. Jones which I would recommend to you: *What's Ahead for Old First Church* published in 1974 and *Strategies for New Churches* published in 1976. Both of these books should be on the "must" reading list for persons who work in any way with the church in the city, or the establishment of a new congregation in or out of the city.

Let me tell you of my work with a church in the city of Detroit. In 1958 I picked up the morning paper one day and to my shock and dismay noted the map of a new 400-acre urban renewal project in the area of the church where I was minister. My church was not listed on the map, nor were any of the other black congregations, even though we had a combined membership of more than 25,000. The only churches on the map were the old First Churches and the Old Second Churches. These churches were all white, with varying amounts of endowments—but for all practical purposes dead. The planners who drew those maps had, with one stroke of the pen, eliminated the black congregations—even though one of the African Methodist Churches was over one hundred years old.

One of the omissions from Dr. Jones' speech last night was mention of the effect of racism on the church and general community in the city. Racism, in its

simplest and most elementary form, is the feeling that one is better than another because of color.

The old First Churches that were not touched by the Detroit planners were all but dead because they had never tried to serve their new community—which was black—and their old community had moved on. The planners revealed their racism by not even considering that the black church was worthy of being included in the plan while including white churches that had no program nor members.

In order to dramatize this injustice in the plan for the proposed Detroit Medical Center, it was necessary to organize the churches to fight City Hall, which the planners represented.

Another important element that I missed from Dr. Jones' paper was the note of social salvation. Dr. Jones spoke eloquently of personal salvation, through which the city dweller is taken into the congregation, nurtured, inspired and then sent back into the world. This is important—but there must not only be individual salvation but there must be salvation of society as well.

Liston Pope, another graduate of Duke University, used to say: "The soul cannot be saved apart from the society in which it dwells." In other words, individual salvation is extremely difficult if you don't do something about where the

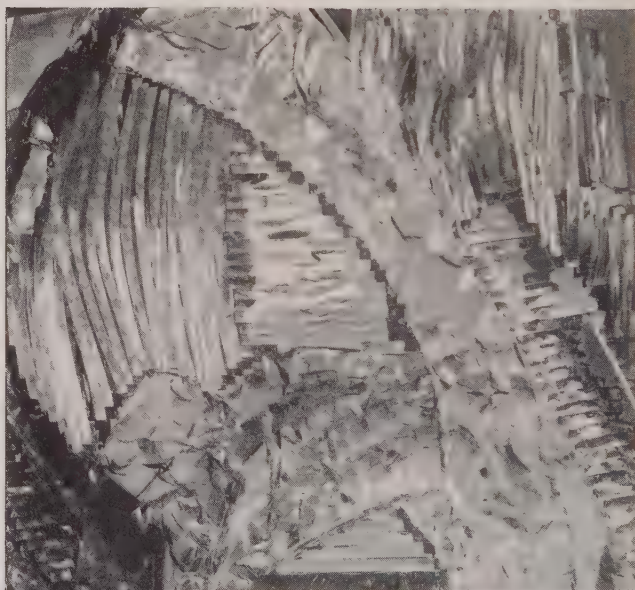
person lives, works, plays.

The black churches in the vicinity my church organized and appealed the city to recognize that the black churches had just as much right to remain in the renewed area as those slated to remain. These pleas fell on deaf ears—so the black churches united with other forces in the community and defeated that political administration elected one which was more responsive to black as well as white liberal concerns.

The result was that a principle in urban renewal was established: any church could remain and relocate within an urban renewal area as long as it conformed to the adopted plan. This was a victory not only for black churches but for the white church as well. Not only did churches choose to remain. Some moved out and purchased buildings abandoned by Jewish or white congregations. Others chose to acquire new locations and rebuild in the new urban renewal area.

Our church chose to remain in the community even though the neighborhood was characterized by the high rates of crime, disease, prostitution, infant mortality, etc. Our church chose to do something about providing housing for those who would be displaced from their homes and flats.

In 1961 the Federal Housing laws were amended to allow churches and non-profit groups to build housing



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\*Comment at 1977 National Conference, Milwaukee, Wis.



low-income families using government mortgages. Dr. Jones' statement that those groups which went into business ventures to help the church make ends meet were destined to failure is correct. But those churches that went into business ventures for the purpose of ministering were more likely to succeed. I agree. Our church acquired 11 acres of land on which we constructed 230 apartment units at a cost of \$3,500,000. The development was opened on the first day of the 1967 Detroit riot. When theerner report came out on the causes of the 1967 riot—in which 43 persons were killed—one of the causes listed was lack of adequate housing. We have since added an additional 10 acres of housing including two senior citizens' homes, apartments and townhouses at a cost of \$10,000,000. In 1975 we entered our new church building which cost \$1,600,000. Also in that year we constructed a center for retarded individuals at a cost of \$300,000. We operate a day school for 160 youngsters. Our church operates on a \$250,000 budget. The day school operates on a \$240,000 budget. The center for the retarded has a \$110,000 yearly budget. All of the housing developments are self-supporting with long waiting lists of

black, white, middle income and lower income persons.

What I am saying is that many have left the city. More are condemning the city—but there is great vitality in the city and much of this vitality is seen in the black church.

The black church is a mixture of low income, middle and high income persons. It is a mixture of the well trained and the poorly trained. Old First Church may be all but dead in the city, but if you want to see life and inspiration, visit a black church in the city.

We have tried to use architecture as a means of improving the life of the people whom we serve. When we designed our first housing development back in 1965 and '66, it was necessary to fight the Federal Housing officials to get them to approve such a simple amenity as a balcony on an apartment or an air conditioning sleeve in each apartment. Up to that point, the government seemed to feel that any design for housing poor people was good enough as long as it had four walls and a roof. The design philosophy of the government for housing poor people was best expressed in drabness and a lack of creativity in public housing. No matter what city you go to, public housing always looks the same.

We fought the design battle and we won so that today, approximately ten

years later, the development is still one of the most desirable places to live for low-to-moderate income families.

In speaking of church building, Dr. Jones said that before constructing a building, a congregation must be clear about its primary task. Our congregation realized that its primary mission was to serve the community around it—even with a differing social class structure.

We designed our building with this thought in mind. It is a 25,000 square foot poured concrete structure. The sanctuary sits in the middle of the building, but only one third of the building is allocated to worship. Lounges, classrooms, meeting areas take up two thirds of the building.

Instead of spreading the building all over the five acre site, we went down into the ground, scooping out the earth so as to give the impression that the lower area is on grade. Play areas are located below grade and are out of sight of those viewing the building from the street.

Poured concrete was used because it is unfinished and we as a people are unfinished. The building is a constant reminder that our work in the city is also unfinished.

I have gone into some detail about my work in Detroit because it is a symbol of how one church is attempting to save society as well as the individual soul. □



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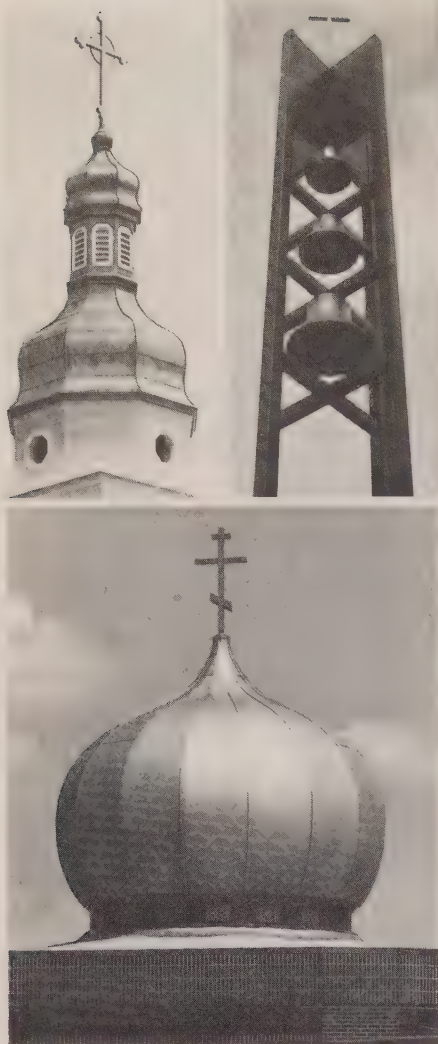


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of the Christian community, liturgists and architects are to reconceive chancels and seating arrangements.

In the first round of this "second time around" rebuilding most Catholic churches simply left everything as it was and then brought forward a dinky little table that looks like and is an afterthought. Enough time has passed now for a complete reworking of the new arrangements, using the old walls and floors and ceilings but beyond that asking what other changes the movement of the altar or table implies or necessitates. If this illustration has focused on Roman Catholicism, it has a bearing at least on all other Christian worship, which shares something of this "revolution in the relocation of mystery" in our times.

The other great reason for redoing urban buildings in particular has to do with the change in the city population itself. Thanks to the abandonment by earlier populations of inner cities and of ever wider concentrics in urban areas, blacks, Hispanics and other minorities became heirs of buildings designed for the earlier groups. While we do not believe that the Christian faith or any other need be or is nothing but an ethnic expression, we do know that worship and architecture do grow on specific soils, landscapes and practical needs. For a dozen years and more we have heard about the special character of black or Hispanic preaching, singing, theology and worship. Now is the time to see the impact of these on the arrangements and visual character of the buildings. While my Sundays in the inner city have been fewer than I would like, they have included a wider range of experiences than most whites have known. And I have taken pains to keep up on the literature and to do some interviewing. Almost never have there been thoughtful architectural reworkings of buildings with the new understandings of worship by blacks and Hispanic or Asian people in mind. I am well aware of the problems of economics that have to do with the inner city, but believe that churches in teamwork can assign some new priorities. Lest this sound as if it takes away money from bread for the sake of paint and stone, let me only say that it would be a new kind of racism to decide that all people who live in the cities, especially if they are in racial minorities, have to be "practical" about all details of life. The new citizens bring a special memory, a special hope—but who has seen it reflected in the buildings?

When talking about the city as we do, we are not thinking only of the ghetto or the metropolis. Many believe that the city of tomorrow will include an expansion of upper middle class populations in high-rise areas. These have included

notoriously poor churchgoers, but if the church is to survive in the city it must win the loyalties of such returnees to the anonymous city. And they will find some need for different architectural expression in many of the churches that they re-inherit. Similarly, "city" also means the small city, the dispersion of urban sites where not all city churches are "devastated" by sudden population shifts but simply need re-appraisal and reworking every few decades.

I could cite other reasons for causing buildings to have a "second time around," but we have to move on to the set of decisions that face people confronted by such circumstance. What are the options?

1. The decision to *demolish*. This is not always a sign of defeat. Believers must know that on earth nothing lasts for ever. Some buildings have lost their mission—one thinks of these that are overwhelmed in industrial areas where no people are in range—and are more demoralizing signs while standing than when knocked down. Allow for a twinge of regret, but know that architecturally not all of them are rescuable or worth rescuing, and think of them as having fulfilled their mission.

2. The decision to *secularize*. If the first choice is of interest to wrecking companies, the second has more possibility for you architects and designers. Here again, secularizing a building does not always mean defeat. It can be its own statement about the character of the city and the affirmation by the church of other spheres of life of people living, eating, working and the likes. Many fine old church buildings have been saved because someone adapted them well.

3. The decision to *demolish and build* a new church. The famous case of St. Peter's Lutheran in Manhattan is an inspiration to all—and the envy of those who wish they could come up with the kind of arrangement Pastor Ralph Peterson and his congregation found with the new site owners. Let theirs be a parable for what ought to happen elsewhere, it does not fit our rehabilitation theme.

4. The decision to *restore*. I am now in the "historical landmark commission" zone, a sphere that may not always interest architects because it often means simply to replicate what was present. Yet restoring, as we all know, needs professionals; it is a fresh creative act. The European churches of note have gone through countless restorations, especially after wars. They keep developing, and in many cases seem to grow more than before into the intentions of their original architects.

5. The decision to *extend the logic* of an existing building. The Trappists at New Mellaray and Gethsemane had exemplary circumstances for this form of restoration in their churches. They tore



out old plaster and even a story or two, and came up with sanctuaries finer than those originally conceived.

6. The decision to reconceive. I think of Emil Stephan's Franziskanerkirche in Cologne. He took a bad neo-Gothic Sanctuary bombed during the war, extended the transept into a new nave, angled the table so it could serve both wings of the "L," and produced a building far better than the original architect conceived, as if to make something out of nothing.

All my remarks have implied certain theological assumptions. They assume the validity of the human city, and refuse to give up on it either because of its problems or for reasons of eschatology. God places us here to make something of this scene. Second, it implies that tradition—that which is handed down—is living, not static. The antiquarian ill serves the tradition by acting as if flowers were born pressed, as if at the back of each tradition there were never radicals who started something new.

More on theology: these assumptions pick up the Jewish sense of a "turning" and the Christian meaning of "rebirth," and connect the people engaged in such acts with the visible works of their hands. I would like to think that someone could look at a properly reconceived church and think "aha!" that there is something worth exploring about the faith that issues in such buildings. And behind all the effort to give buildings a second chance is a permanent interest in continuity, in the generations of the people of God. We affirm the ever-changing past (yes, the past "changes"), knowing that if we do well, our works may last for a time, but our children shall again be free to affirm us by changing these artifacts.

As it is with the people of God and the peoples of God, so let it be with what they inhabit and see and build. □

#### Notes & Comments—Cont. from p. 5

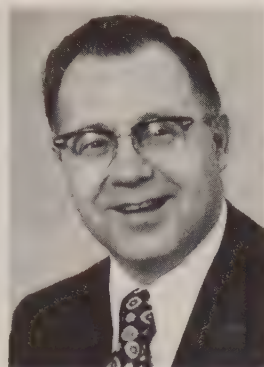
the following objectives:

1. Provide a medium for the exchange of ideas relating to ecclesiastical structures among architects and other design professionals, the clergy, ecclesiastical executives and craftpersons in allied fields of endeavor.
2. Conduct educational programs for the better understanding of the essentials of ecclesiastical building programs, by both professionals and laypersons.
3. Foster research studies and seminars on various aspects of religious arts and architecture and make available the results of such research.
4. Make available information relating to the proper maintenance and preservation of existing ecclesiastical structures and their accouterments.

5. Encourage and recognize examples of outstanding excellence in ecclesiastical design and allied arts.

The Society is conscious of the fact that most—if not all—of these objectives are shared with the Guild for Religious Architecture and the Commission on Church Planning and Architecture.

Therefore, it is with keen anticipation that the Society looks forward—as of January 1, 1978—to joining forces with the other two organizations, thus maximizing our impact in these important areas of our shared concerns.



The Rev. Harold R. Watkins, President  
Commission on Church Planning &  
Architecture

The merger action taken in Milwaukee this past July, creating the Society for Religious Art and Architecture, is most timely. It comes at a critical point in history when the need is evident to merge the best thinking of architects, artists, manufacturers and religious leaders in planning for and providing religious facilities.

It is timely, on the one hand, because there are very real and crucial issues we all confront: 1) The excessive cost of land, requiring the maximizing of property to the fullest; 2) The ever-increasing cost of construction; 3) The evident energy crisis; 4) The changing concepts in church program—particularly in the field of education. These are representative, but not the totality of current issues.

On the other hand, it is timely because after years of decline in church construction there has been—over the past year—an increased activity in new church construction and major renovation of present buildings. Based on the findings of surveys taken by two denominations, it would appear that what is now occurring is a new wave of construction that will continue into the 1980's, rather than one with a more limited duration.

Not only is the merger timely—it is the creation of expectancy. One expectation is the expansion of the base of technicians and theoreticians so that the advice and counsel given to local congregations might be representative of the best thinking and planning of all related parties. It is our objective, through the merger, to encourage those in the allied fields to desire and enjoy full participation, while at the same time providing expertise.

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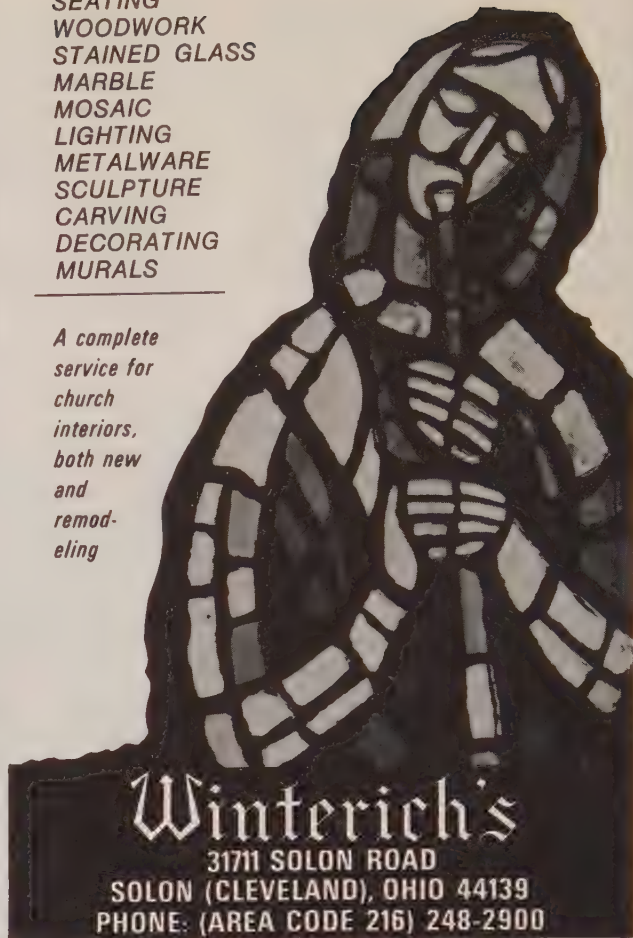
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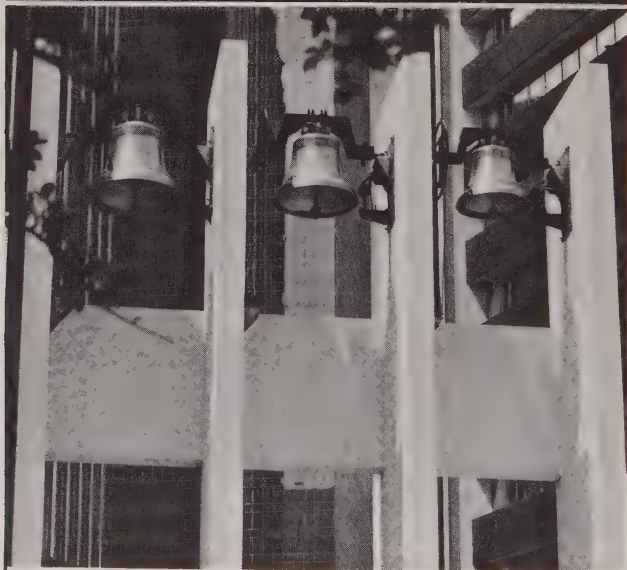


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as well as to the ultimate beneficiaries—the local congregations. For example, (1) whereas in the past there have been regional seminars and workshops sponsored by the various organizations on a limited and occasional basis, it is expected that the new organization can create a more coordinated and consistent series of seminars throughout the United States. Again, (2) each organization has in the past created its own series of printed materials and audio-visuals. It is anticipated that through FAITH & FORM and other media resources, the materials developed in the future can be even more timely in nature and more widespread in circulation. Further, (3) there has long been the desire on the part of architects and artisans, on the one hand, to become more familiar with the practices and policies of the various church bodies. On the other hand, the denominational administrators have sought to be more aware of the current thinking of architects and artisans. To serve both of these interests, a series of consultant training events is in process.

While the merger represents, in some respects, the culmination of many years of expectation and long hours of planning, it is hoped that all will view it as a new beginning—a time for *re-appraisal* of what has been and is being done; a commitment to *risk* together the attempting of new ways of thinking and doing; and a *renewal* of our

mutual ultimate objective—the development of facilities for local communities of the faith, so they might more effectively fulfill their God-given goals.

### "Born Again"\*

Religious buildings and property pose problems when it comes to preservation and adaptive use, not only in terms of economic concerns but because of the human emotions involved. Foremost among the problems facing many religious institutions today is the question of unused buildings. There are simply more religious edifices than are needed to accommodate present numbers of worshippers, with smaller congregations facing continuing financial burdens. This problem is particularly acute in large cities, where former urban dwellers have moved to the suburbs, leaving inner-city parishes unable to maintain past levels of financial support. At the same time, shifting patterns of residential growth have resulted in other congregations expanding beyond the size limits of an older building or complex. When large new congregations move into large new buildings, the result has often been the demolition of an older structure.

In addition to the problem of congregation size, many older, architecturally important

\*"From *Preservation News*, August 1977, the monthly newspaper of the National Trust for Historic Preservation."

churches, synagogues and temples have found themselves without proper mechanical systems to meet present-day demands for lighting, heat and air conditioning. Nor do they have the means to be adapted under today's building code requirements. Likewise, changes in liturgical standards, including shifting altars and flexible seating, have given rise to the belief that older ecclesiastical buildings are obsolete. These same religious structures have been the victims of the psychological effects of adaptive use, whereby worshippers recoil at the idea of "their" sacred structures being used for any but religious purposes. As the possibility for secular uses of once sacred buildings increases, human emotion will emerge as a factor in the fate of many buildings.

Nevertheless, there are indications that these problems are being addressed and that a variety of solutions is being found. A conference was held in New York City in 1975 entitled "The Challenge of Underused Church Property and the Search for Alternatives." Sponsored by the Cheswick Center, Cambridge, Mass., and the National Endowment for the Arts, the conference focused on the economic realities of maintaining religious buildings for religious purposes and also on alternative uses for church buildings (PN, June 1976). At a recent gathering in Milwaukee, Wis., of the National Interfaith Conference on Religion and Architecture, indications were that increasing emphasis is being



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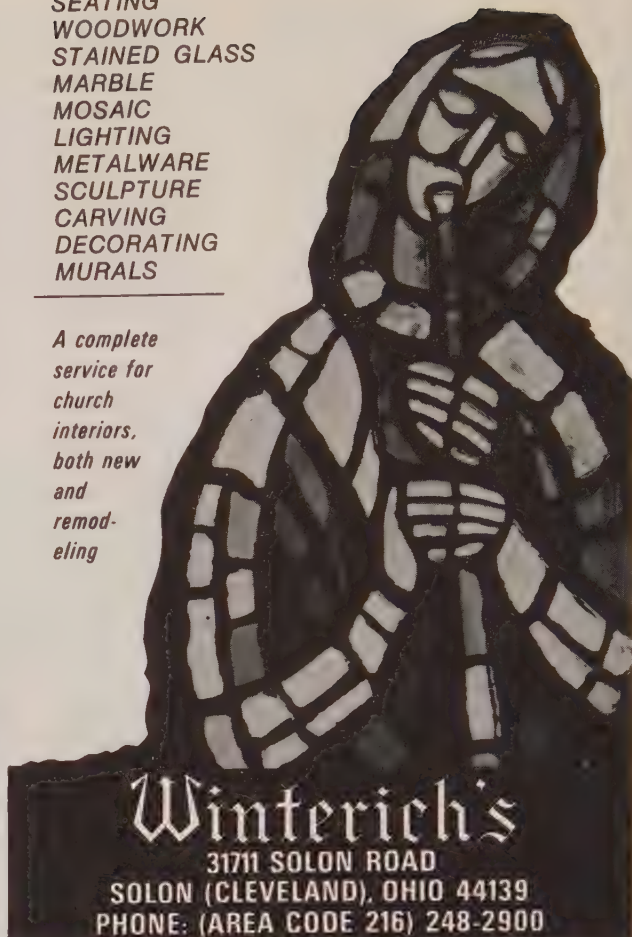
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as well as to the ultimate beneficiaries—the local congregations. For example, (1) whereas in the past there have been regional seminars and workshops sponsored by the various organizations on a limited and occasional basis, it is expected that the new organization can create a more coordinated and consistent series of seminars throughout the United States. Again, (2) each organization has in the past created its own series of printed materials and audio-visuals. It is anticipated that through FAITH & FORM and other media resources, the materials developed in the future can be even more timely in nature and more widespread in circulation. Further, (3) there has long been the desire on the part of architects and artisans, on the one hand, to become more familiar with the practices and policies of the various church bodies. On the other hand, the denominational administrators have sought to be more aware of the current thinking of architects and artisans. To serve both of these interests, a series of consultant training events is in process.

While the merger represents, in some respects, the culmination of many years of expectation and long hours of planning, it is hoped that all will view it as a new beginning—a time for *re-appraisal* of what has been and is being done; a commitment to *risk* together the attempting of new ways of thinking and doing; and a *renewal* of our

mutual ultimate objective—the development of facilities for local communities of the faith, so they might more effectively fulfill their God-given goals.

### "Born Again"\*

Religious buildings and property pose problems when it comes to preservation and adaptive use, not only in terms of economic concerns but because of the human emotions involved. Foremost among the problems facing many religious institutions today is the question of unused buildings. There are simply more religious edifices than are needed to accommodate present numbers of worshippers, with smaller congregations facing continuing financial burdens. This problem is particularly acute in large cities, where former urban dwellers have moved to the suburbs, leaving inner-city parishes unable to maintain past levels of financial support. At the same time, shifting patterns of residential growth have resulted in other congregations expanding beyond the size limits of an older building or complex. When large new congregations move into large new buildings, the result has often been the demolition of an older structure.

In addition to the problem of congregation size, many older, architecturally important

\*"From Preservation News, August 1977, the monthly newspaper of the National Trust for Historic Preservation."

churches, synagogues and temples have found themselves without proper mechanical systems to meet present-day demands for lighting, heat and air conditioning. Nor do they have the means to be adapted under today's building code requirements. Likewise, changes in liturgical standards, including shifting altars and flexible seating, have given rise to the belief that older ecclesiastical buildings are obsolete. These same religious structures have been the victims of the psychological effects of adaptive use, whereby worshippers recoil at the idea of "their" sacred structures being used for any but religious purposes. As the possibility for secular uses of once sacred buildings increases, human emotion will emerge as a factor in the fate of many buildings.

Nevertheless, there are indications that these problems are being addressed and that a variety of solutions is being found. A conference was held in New York City in 1975 entitled "The Challenge of Underused Church Property and the Search for Alternatives." Sponsored by the Cheswick Center, Cambridge, Mass., and the National Endowment for the Arts, the conference focused on the economic realities of maintaining religious buildings for religious purposes and also on alternative uses for church buildings (PN, June 1976). At a recent gathering in Milwaukee, Wis., of the National Interfaith Conference on Religion and Architecture, indications were that increasing emphasis is being



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placed on the idea of a church as a body of people, rather than a building, to allow for a more liberal approach to the question of re-using church structures.

Such alternative uses are already taking place. Buildings whose function was once solely religious are now being used as art facilities, museum centers, community auditoriums and libraries. Smaller rural churches have been converted into residential space, while inner-city religious buildings have become reading rooms and lecture halls. One of the most successful attempts at a mixture of uses is taking place at the First Baptist Church in Cambridge, Mass. The First Baptist project, reported in *Built to Last*, recently published by the Preservation Press, has involved a step-by-step restoration that is maintaining the religious use of the building while at the same time allowing for a whole range of new community uses. Now the building and its congregation are being kept alive by the public meetings and lectures that take place in the sanctuary, as well as by newspaper offices, dance schools and others who pay rent for the use of the centrally located space.

A good building is a good building, whether its original use was religious, educational,

residential or commercial. Churches, no less than schools, houses and factories, deserve every possible chance to remain functioning, worthwhile buildings.

## Temple Sinai Ark Doors (Pittsburgh, Pa.)

H. Peter Brahm, chief designer of the Pittsburgh Stained Glass Studios, created the 11-foot Ark Doors at Temple Sinai, Pittsburgh, Pa. which were dedicated this past winter. The doors illustrate the Ten Commandments in 10 planished copper panels finished in colors from pink to bronze. The doors create an illusion of great substance, yet each weighs only 110 pounds so that it can move automatically on a lateral track during religious ceremonies.

The doors illustrate the Ten Commandments through abstract and impressionistic art forms combined with Hebrew letters. "Chasing" on copper involves working from the underside of each panel on a bed of pitch, a process which requires great skill since the design is made in reverse. Each panel consists of thick and thin planes balancing blunt hard edges with a lyric lineal flow—a highly individualized idiom. The Ark Doors "indecipher-



ability" reflects the ancient Hebrew injunction against "graven images."

Mr. Brahm was born in Germany and studied there under stained glass masters before coming to the U.S. in 1951. He has done numerous windows, sculpture pieces and other appointments for synagogues and churches in eight states.

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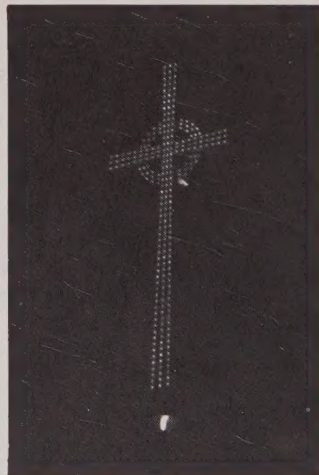
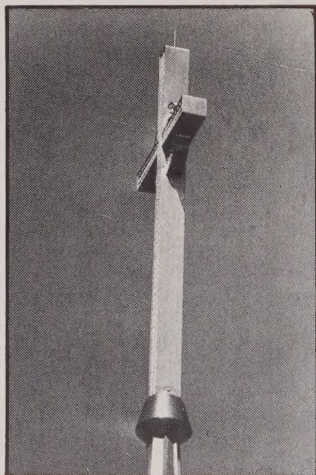
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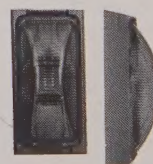
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Photos courtesy of Jaybo of Miami. Designed by Harold Wagoner and Associates, Philadelphia, Pa. Illustration shows Miami Shores Presbyterian Church, Miami, Florida.

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# LETTERS

Report #130 of the Gallup Poll on religion in America contains some surprising revelations. Mr. Gallup asked why did the most secularized and agnostic nation in the world support Jimmy Carter? His findings indicated that the U. S. is not a secularized agnostic nation but rather that among the industrial nations of the world, the U. S. leads as the most religious in terms of belief in God and an after life! It would be difficult to attribute this result to the level of education in this country since Africa and the Far East—nations with far less education—are second to the U. S. in their religiosity. The lowest current interest in religion is found in Scandinavia and Japan. During the past 25 years belief in God declined from 81% to 65% in Scandinavia, and in Australia from 95% to 80%. During the past 25 years belief in life after death has remained constant in the U. S., while in Canada there has been a 34% drop and in Scandinavia a 26% drop.

The report goes on to say that during the past 15 years attendance in Protestant Churches has remained constant! What has happened is that some of the "standard" denominations, especially Methodist, have lost membership but the loss has been equalized by some of the Evangelical groups who cor-

respondingly gained in attendance. Such surveys were conducted in 1936, '42, '52, '62, '65 and '75.

During the 1960's there were sharp declines, especially among young people in an interest in organized religion—and in religion in general. This seemed to bottom out about 1970. A poll conducted then revealed that only 14% said that "religion was increasing in influence in the U. S." In 1976 the poll revealed that 39% felt that religion is increasing its influence. The future for religion in the U. S. probably depends more upon the outlook of young adults than on any other factor. A poll taken among them revealed the following common objectives:

1. "They desire a good life."
2. "They would like to grow spiritually."
3. "They have a sensitivity to injustice."
4. "They are eager for innovations."
5. "They have an interest in a life of service."
6. "Although many young adults are basically 'religious,' they criticize the church in general for failing to meet the needs of people. This scorn is not directed at the clergy, but at church people."

The 1976 Gallup Poll suggests that a goal for religious leaders would be the effort to link the will to believe to the will to serve others; that must bring with it a recognition that the organized church is not an end but a means for effective mission. The Gallup Poll ends on a very positive note with a claim that we are not experiencing a post-Christian era,

but that we may indeed be in the first stages of a spiritual renewal.

The Gallup Organization claims accuracy with 3%, 95% of the time. Report #130 can be obtained by writing to the Gallup Opinion Index, 53 Bank St. Princeton, N.J. 08540

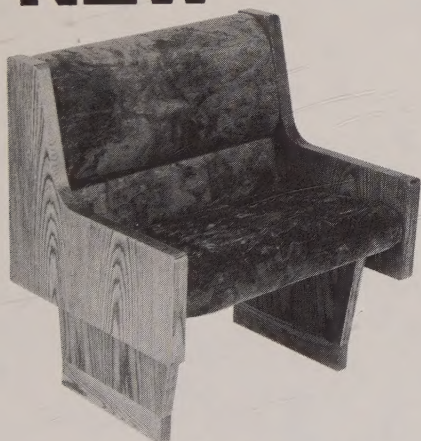
Harold E. Wagoner, FAIA  
Philadelphia, Pa.

Dear Ms. Adler:

I appreciated the meetings that were held in Milwaukee. They were informative and helpful for my work. I had one real concern which I expressed to you at the time of the conference and you suggested I put it in a letter to you. That concern is the fact that the architectural drawings and general material of the conference were directed toward larger churches rather than beginning church situations. I would very much like to see architects and builders as well as your Guild deal with churches facing contemporary construction costs and how to use creatively the limited space available. I think it is very important to see designs that would cost \$250,000 or less. This is the area of crisis, as I see it, that is facing the church world today. The concept of bringing together architects, clergy, craftsmen and artists to talk together and seek to solve issues facing the church is an excellent one. I wish you the Lord's richest blessings.

Cordially yours,  
The Rev. Dirk H. Aardsma  
Christian Reformed Board of Home Missions  
Denver, Co.

## NEW



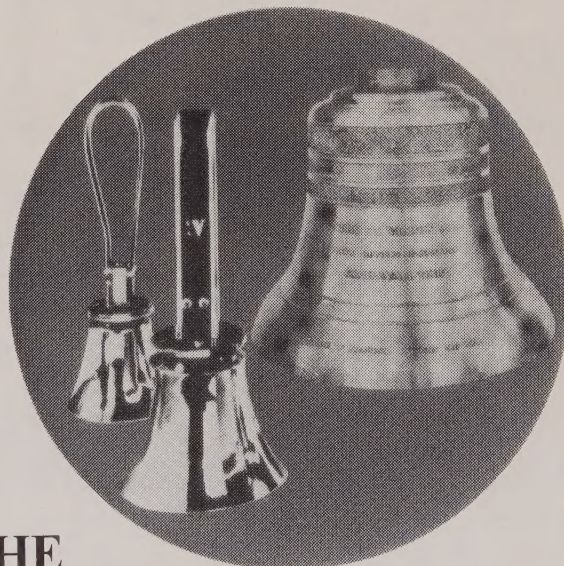
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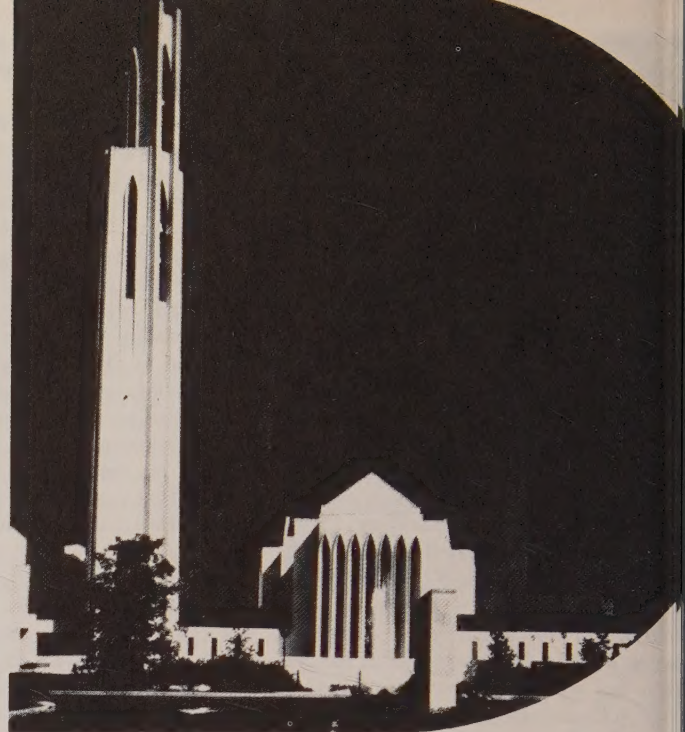
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